

Southern Churchman



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THE FALL AND RISING AGAIN OF THE CHURCH IN VIRGINIA.

Virginia Seminary Alumni Address.

By the Rev. E. S. Goodwin, Historiographer Diocese of Virginia.

The year 1907 will be marked as that in which a re-study was made of the beginnings of the history of Virginia, and especially of the Church in Virginia. All eyes are turned this year to Jamestown, and many minds are seeking to reconstruct the scenes enacted there three hundred years ago. Orators and writers are telling the story anew, and with a new realization of its import; and we are very sure that one result will be a fairer estimate of the purpose and character of the founders of the State, and a new demonstration of the good providence of God in planting and preserving on these American shores this vine of His Church, which has grown and filled the land.

I venture to take as the subject for the essay to-day another epoch in the history of the Virginia Church, which we must know if we would truly trace our descent from the Church of Jamestown and understand the lessons of our long past. Our theme is, The Fall and Rising Again of the Church in Virginia. The story would cover, for its complete telling, a period of about a century of her life, or say from 1740 to 1840. At the beginning of this period we see the Church sitting as a queen upon her throne, supported and protected by her lord the State, apparently the most stable institution among this new people. In the midst we see her dethroned, distrusted and disqualified, vainly striving to save from the wreck of her fortunes some remnants of her former possessions if not of her power. At its end she appears revived, chastened and purified, girded with humility and grace as one who doth serve,

and entered upon the holy work in the doing of which she has outlived all calumny and been honored of God and men.

That the Church which was founded with the Colony of Virginia should be an Established or State-Church was inevitable under the conditions existing. No other form of Church was known or conceived of, and as the English government went with her Colonies as the mould of her civilization and law so the English Church would go as the outward embodiment of her Protestant religion. Just what was to be the permanent form and theological complexion of that Church was still a question of controversy at home. It seems to have given the colonists very small concern either now or later; and it is singular how little echo of the theological strife of England was heard in Virginia. The Church established here was the English Church of 1607 and thereabouts, and that has been the norm of Virginia churchmanship ever since. The colonists wanted simply good men like Hunt and Whittaker and Buck and their immediate followers, selected and sent out by the London Company, to read the old prayers in their rude churches, to preach to them and to administer the sacraments as they had been accustomed to have them at home. They worshipped according to the forms of the big Prayer Books in their churches, and they and their children learned the catechism out of them, and they obeyed as far as possible the "Constitutions and Canons Ecclesiastical" which were bound with them at the end, after the Psalms in Metre.

When these Canons failed to meet their particular wants they made other Canons by their burgesses, under the guise of Acts or Orders of Assembly, and the county lieutenants and Churchwardens saw that they were proclaimed and duly followed. Those curious Churchmen called Puritans were perfectly welcome in Virginia so long as they obeyed the laws. Those queer non-Churchmen called Quakers, (by no means the Quakers of a later day,) were not welcome because they would not obey the laws and taught men so.

Among the Canons ordained by the General Assembly were those creating in each parish a Select Vestry, as it would be called in England. A vestry was originally the whole body of parishioners met to order their parochial affairs; the model, by the way, of the New England Town Meeting. But this was not convenient in Virginia, and the vestry was ordered to be composed of "the most sufficient and selected men" to be chosen by the parishioners; the origin of our vestry elections, dating back to 1642. Later the number was fixed at twelve, and most unfortunately they were made a self perpetuating body. These administered parochial affairs, as that term was understood in the wide meaning of English law.

The Church thus established, and supported by parochial taxation, seems fairly well to have met the religious wants of the people of that day. Perhaps under no other conditions could she have done so well when both the Colony and the Church were in their infancy, and she was in the position of a Mission Church, but with no missionary

society or agency behind her to look to for direction and support.

But when a century and a quarter had passed conditions were different. The Colony had grown tremendously in every way; in numbers and wealth, in political vigor, in the intellectual and economic progress of the great body of her people. It was practically no longer a Colony but a Commonwealth. The Church meanwhile had grown in size only; but in vitality, in adaptiveness, in capacity for self-support, self-government or self-discipline, in ability to meet her altered and increased responsibilities, not one whit! She was rather growing infirm in her swaddling clothes. She was tied and bound and all but strangled by the very bonds on which she leaned. Her weakness and inability to meet new conditions as they arose was not inherent in the Church but lay in outward and artificial circumstances, which she had not the power, even if she had the wisdom, to change. What she might have done and become, undebilitated by State patronage and unhampered by political control, none can tell. What she failed to become and to do, being thus handicapped, is patent enough now.

I lay stress upon this one fatal condition because it is sufficient explanation of all her weakness and her woes. The system of Church government in Virginia was, I believe, without parallel in history. It was not Episcopal, nor Presbyterian, nor Congregational nor yet a compound of the three. It was a government by a political, local, Lay Aristocracy, which was a branch of the civil government of the Colony. The Church herself was without power to act, to provide for her essential needs or to perpetuate or develop her life.

Among the secondary causes of the weakness of the Church, and the one which has been almost exclusively insisted upon, was the scarcity of her clergy and the unworthiness and inefficiency of many of them. The root of this difficulty lay further back, in her incapacity to produce a native ministry sufficient and suitable for her needs. She had no power of mission. Occasionally a young Virginian would go to England and there seek the ministry, but he would do it of his own initiative. Sometimes a Vestry would find a man of sufficient education and proper character whom they would induce to take orders and accept their living. The process of securing ordination for such an one was not difficult. They had but to supply him with their own letter of recommendation and a title to their parish, to which the Governor and perhaps the Commissary would add their endorsement. Armed with these the candidate would set out on his pilgrimage to the Palace of the Bishop of London, where, for the first and only time in his life, he would come in touch for a moment with a source of Ecclesiastical order and authority. If he escaped the dangers of the sea, and the ravages of small pox in a London tavern, he returned within a twelve-month in Priests Orders, and fully equipped with Tillotson's sermons and perhaps half a dozen other books which would constitute his theological library.

These few native ministers were by far the best, I believe, in the Colony. Other Vestries ordered ministers to be

selected and sent from England by their friends or their factors in London, much as they ordered Prayer Books or Communion plate. While others consulted the Commissary, and took what applicants for a living he might have on his hands; or they employed from time to time whatever clerical derrick might drift their way and apply for the place. These last, as might be supposed, were usually the worst. Yet the Vestries were really concerned in trying to get good men for their parishes, and in being rid of those who proved otherwise. In spite of their efforts many unworthy men, and a few impostors who were not in orders at all, held livings of which they could not be dispossessed. But such cases were much less frequent than has been represented, and the great majority of the Colonial Clergy were godly, faithful, and, in many cases, able men.

My heart goes out to the memory of these servants of God in those earlier and less auspicious days of the Virginia Church, who did their work with patience with so little to animate or encourage them. They wrought alone and almost unheeded, each in his own isolated field of labor, wide as the wilderness in territory, but narrow almost to the vanishing point in all that could give inspiration, impetus or promise to their work. They had no great Church life behind them or around them, no standard to live up to, no competition to rouse their energies. They had no Bishop, no Conventions or Convocations or clerical associations. They had no missions or Missionary Societies to stir their zeal; no guilds or choirs or Sunday Schools to uphold their hands in the work of their parishes. They had no books, no papers, no mail. No Southern Churchman, think of that! No missionary in the remotest Foreign field to-day is so completely cut off from the manifold expressions of religious life and activity as were these men. Whatever atmosphere of this sort there was around them was of their own creation.

And yet for a century and three quarters these ministers kept the religion of Christ and of the Mother Church alive here in the wilderness. If the old Parish Registers, wherein alone their work found earthly record, had been preserved to us, the names of those whom they baptized and catechized and married and buried would form an almost complete roster of the souls in Virginia during that period.

Wherein they failed to gain and hold for the Church the love and reverence of the common people a sufficient explanation may be found in the conditions of the Establishment. The Clergyman was, in common estimation, identified with and the creature of the Vestry, and the Vestry was a close corporation of real or would be Aristocrats. Social lines were closely drawn, with the usual unhappy result. In Church the common people sat in pews assigned them down by the door. If they did not come to Church the Church Wardens occasionally presented them to the Grand Jury and they were fined, as they were also for racing horses or hunting on Sunday and other offences against morality and Church discipline, and the Vestry got the money. Their little tobacco crop was taxed heavily for parochial purposes. True the twelve Vestrymen probably paid one half the tithes of the parish, but they laid the levy and the small planter did not. As a contribution he might have given his sixty pounds of tobacco willingly. As a tax he paid it grudgingly. If he took up land further back in the wilderness the parish system followed

him, with new churches to build and a new parson, living perhaps forty miles away, to be paid his 16,000 pounds of tobacco. The Church was fast becoming unpopular with the masses whom it did not reach, or at least reached but imperfectly and with small power to win their affection.

The rise of the Dissenters in Virginia and the beginnings of their inroads upon the legal preserves of the Church dates practically from about the year 1740, though it was nearly twenty years later before their progress was seriously felt, and still another decade before they began to attack the Establishment with deadly determination. Their progress however among the plain people of the country was rapid from the beginning, and the reasons are not far to seek. Many of the dissenting preachers, however ill equipped in knowledge and narrow in creed, were men of earnest piety and burning zeal. They brought religion to the doors of the people who before could hardly reach its exponent by a Sabbath Day's journey. They presented it in such guise as they could understand, appealing to the feelings rather than the understanding, but touching the hearts as the long sermons and lifeless services of the parish churches had never touched them. Moreover these preachers were men of strong native sense and shrewdness, and they understood their congregations very thoroughly. Their very weaknesses they turned into elements of strength. Their lack of education, their being without regular orders, the sporadic and democratic organization of their churches, the very small expense attaching to their support and the maintenance of this native and homely form of religion as contrasted with that of the Established Church—they made all these things weigh in their favor. "Free Religion" proved to be a harp of many strings, and they played upon them all. When at last the Magistrates began in a few instances to seek to curb their zeal or reprimand their excesses they courted prosecution with the devotion of the martyr combined with the shrewd wisdom of the political agitator. Fines they did not like to pay, but there was no such pulpit as the grated window of the county jail. This appealed to the popular sympathy as possibly nothing else could. The crime of persecution was now added to those ascribed to the Church; and presently a still more serious charge began to be laid at her doors, and one more potent to fire the public heart. It was the English Church! The popular indignation aroused by the stamp act grew apace until it burst into the patriotic flame of Revolution, and the odium which began to attach to England was not slow to be directed toward the Church which bore her name.

Meanwhile the Baptist and Presbyterian voter had become an element to be reckoned with. As early as 1759 an act was passed declaring that a vestryman joining a dissenting congregation thereby vacated his office. But few dissenters as yet found their way to the House of Burgesses, but they were helping to elect those that did. The perfectly just but unwise course of the clergy who protested and appealed to the Courts against the Option or Two-penny act of 1758, which allowed their tobacco salary for that year, when tobacco was particularly high, to be compounded to them at the miserable rate of sixteen shillings and eight pence a hundred, and their practical defeat, contrary to law and justice but in obedience to the will of the people, did

much to strengthen the prejudice against the Church, and embolden her enemies.

The boon of disestablishment came to her however from the wisdom and convictions of her own sons. Many of the old Vestrymen must have been long ago persuaded that not only the cause of religion but the influence and vitality of the Church which they loved were being hampered and jeopardized by its connection with the State, that the whole system, however venerable, was false and vicious, and that the principles of religion as well as the logic of events demanded that her service should be perfect freedom. For the first time in the history of Virginia if not of the English race an opportunity for declaring and carrying into effect these convictions presented itself in 1776. Before that time the Church in Virginia had no more power to free herself from the control of the State than has the Department of Justice, for instance, to decline its allegiance to the Government of which it is a part. But when the people of Virginia met in Convention to face the question of Revolution and to proclaim their Declaration of Rights the occasion offered, and the promptness with which it was seized upon to pronounce the principle of Religious Liberty shows that the conception had long found lodgment in their minds. When that Convention, composed of Churchmen almost to a man, unanimously adopted the 16th Article of the Bill of Rights they knew perfectly that it would lead, and was meant to lead, to the disestablishment of their Church, though few perhaps saw as clearly as did George Mason, its author, and the Father of Religious Liberty, the full extent to which it would go in guiding further legislation.

Almost immediately after the adoption of the new Constitution the General Assembly proceeded to put into effect the principle announced, by an act declaring null and void in this Commonwealth all acts of Parliament which limited the right of maintaining any religious opinions or exercising any mode of worship. The same act exempted Dissenters from the payment of parish levies for the support of ministers; and, lest such levies should now fall too heavily upon those who still adhered to the established Church if required to pay the ministers their fixed salaries, the act providing for such levies was suspended for one year. All glebe lands, churches and chapels, Church plate, etc., were however expressly reserved and saved for the Church in each parish for all coming time. The act for the support of the clergy continued to be suspended from year to year until it was finally repealed in 1779.

The passage of this act of October, 1776, was the crucial test for the Church. The prop which had been her temporal support, the parish levy, was removed in a moment and without warning. It came at the most inopportune time, at the beginning of the Revolution, when the distractions of war filled the land, when taxation was heavy and property depreciated, and when the principal men of each parish were absent on public duty or absorbed in the stirring events and doubtful issues of the day. What steps were taken in the different parishes toward supporting the Church by the new system of voluntary contributions we have little or no means of knowing. In the great majority of cases probably nothing was done, the matter being deferred until more peaceful times. The ministers, if they stayed in their parishes, had their glebes, and from these, and such alms as they might receive, gained their meagre living. Some turned to secular

pursuits for support. Others drifted out of the State. Several entered the army as officers or chaplains. At the outbreak of the Revolution, or say in 1775, there were, as nearly as we can gather, about ninety-five parish ministers in the Colony. Bishop Meade, following Dr. Hawks, says that at its close, or in 1758, "Only twenty-eight ministers were found laboring in the less desolate parishes of the State." But Dr. Hawks's figures are not accurate, for we can find at least forty-two whose names reappear after the Revolution, and there may have been others whom age or distance prevented from coming to the Conventions, and of these at least thirty are still in their old parishes. During the ten years certainly as many as twenty-three would die or become disabled, which would leave only thirty to be accounted for after a decade of upheaval and war when the very foundations on which they had rested were overturned. We cannot therefore justify Bishop Meade's hasty conclusion that "Had they been faithful shepherds they would not have thus deserted their flocks."

With the first return of peace the Church people began to cast about for means for rehabilitating and maintaining their Church. And here another source of weakness, due wholly to their former condition as an Established or State Church, manifested itself in a way that to us seems perfectly amazing. The idea of a Church supported by the free-will offerings of her people was one that was absolutely foreign to their minds. Whether such a condition would be desirable or not was not at all the question at issue. To the minds of the very great majority of the leading Churchmen such a scheme was visionary and impracticable. It meant that religion would die out in the land, or degenerate into what they knew not what form of ribaldry and free-thinking. In a few places, like Alexandria for instance, a number of wealthy men from one or two parishes might unite and maintain the services of the Church by pew rents, and this Washington took the lead in doing these; but elsewhere the light of the Church would be extinguished forever. Such was their firm conviction, and why? Because the duty of giving had never for one moment been taught, nor an opportunity for its exercise been offered, in the Colonial Church! I suppose that on Communion occasions an offertory was taken to be distributed by the minister among the poor, a purely formal proceeding. Beyond this I doubt whether an offering had ever been taken in a Colonial church, or that the people had ever been asked to give a penny for her support or extension. The Vestry paid all the bills out of the parish levy. The people were asked and expected to give nothing, only to pay the tithes assessed upon them as the law demanded. And so they had never learned to give, nor to imagine the Church and her ministry being maintained in any such uncertain and unbusinesslike fashion.

When the law of 1776 was passed suspending the parish levies, the question of whether the support of ministers and teachers of the gospel should be left to the voluntary contributions of each religious society or be provided for by a general legal assessment, was professedly left open for future determination. In 1784 the Churchmen in many counties, with a few others, petitioned the General Assembly for a law requiring all persons to contribute to the support of religion in some form or other; and a bill was introduced entitled, "An Act for Establishing a provision for teachers of the Christian re-

ligion," and known as the General Assessment Bill. It provided that each taxpayer should declare, when giving in his list of tithables, to what religious society his assessment should be appropriated, but its payment was obligatory. The bill was opposed by three parties in the State holding very diverse views. There was an element, influential if not large or open, who were indifferent if not inimical to the existence of any Church or religion at all. Secondly there were the Dissenters generally, but chiefly the Baptists, whose Church methods required little for their maintenance, but who were quick to see the advantage the measure would afford to the Church of larger requirements, upon whose destruction they were avowedly bent. And lastly, but in effectiveness chiefly, there were a small number under the leadership of James Madison, who saw that the whole thing was wrong in principle and contrary to the doctrine of perfect liberty in matters of religion. It was advocated by some Presbyterians at least, and by Episcopalians generally, under the skillful leadership in the Assembly of Patrick Henry, aided by such men as Edmund Randolph, Richard Henry Lee, John Page and Edmund Pendleton; while George Washington was an avowed believer in the principle, to quote his own words, of "making people pay for the support of that which they profess." It is strange to us today that such great statesmen and devoted Churchmen should have contended so vigorously for such a measure. But the traditions and custom of many centuries are hard to overcome. The maintenance of religion without the sanction and support of the government in some form was to them an untried experiment, and one of more than doubtful promise. They were opportunists because of their fears for religion and the Church.

When Madison saw that the bill would certainly pass if brought to a vote he succeeded in having it laid over until the next session. In the meantime, at the solicitation of Mason and Nicholson, he prepared his famous "Memorial and Remonstrance," which was widely circulated. It received so many signatures, and was probably itself so effective as an argument, that at the next session the bill was defeated with little difficulty. This victory paved the way for the passage of Jefferson's Statute of Religious Freedom, which had been reported in 1779 by a Committee composed originally of Jefferson, Wythe, Mason, Pendleton and Thomas Ludwell Lee, but which had hung fire in the Assembly for seven years.

The real Act by which the Church was disestablished however was that for "Incorporating the Protestant Episcopal Church," passed at the session of October, 1784, upon the petition of the Episcopal Clergy. It made the minister and vestry of each parish a body corporate to hold its property, repealed all former acts relating to vestries or ministers and their duties, or to the doctrines and worship of all its religious concerns. The act as we shall see was repealed two years later, but in the meantime the Diocese of Virginia was organized under its provisions on the 18th of May, 1785. In that first Convention sixty-nine parishes were represented by thirty-six clerical and seventy-one lay delegates. It was by no means a small or insignificant body, and as one reads the names of the laymen who chiefly composed its membership he sees that it represented to a large degree the foremost people of the State in substance, position and character. They were trained

legislators, and every page of their proceedings shows their skill in this regard and the patient and thorough consideration they gave to the matters before them. Not one of these delegates had ever sat in a Church Legislative Convention before, except Dr. Griffith. Their Ecclesiastical training had been gained as vestrymen solely. They met to organize a Church under conditions never before existing. They had no precedent to guide them, no model to which to conform. Their work under such circumstances was truly remarkable. In their response to the overtures from the North in regard to forming a General Convention, and in the body of Canons which they enacted under the title of "Rules for the Order, Government, and Discipline of the Protestant Episcopal Church in Virginia," so admirably adapted to the peculiar conditions in which they stood, they manifested that genius for Constitution-making which seemed to be inherent in the Virginian of that day. In these respects they knew clearly what they wanted, and spoke with plainness and confidence. But in another direction their work seems to us to leave much to be desired. In view of the vital needs of the Church, not as an organization but as a living working body, they lacked comprehension, initiative, and the foresight of faith. In the face of the actual situation confronting them in each parish, of the problems and demands of the hour calling for practical solution and aggressive effort, they seemed almost powerless, and can only recommend to the several vestries to take the most effectual measures for the support of their ministers, and issue an address to the members of the Church mildly reviewing the advantages of religion, explaining the present situation, and exhorting them in this crisis "to co-operate fervently in the cause of our Church." "Of what is the Church now possessed?" they cry in plaintive accents, and answer, "Nothing but the glebes and your affections." This was the sum-total of her estate, real and personal. One can hardly fail to see the longing backward glance at the flesh pots of Egypt made while taking the inventory. The glebes seemed to them much the more tangible and dependable asset of the two. It was of the sort they had been accustomed to look to and to estimate. They did not realize yet by what an uncertain tenure even that was held, as their Baptist friends would show them after a while, or what a source of weakness these same glebes would prove, in exciting the opposition of their enemies and diverting their own energies for their defence. Still less did they understand the mine of wealth and spiritual power that was latent in that other item of her possessions, the affections of the people for the Church. From that source the Church in the Virginias draws now an income of half a million dollars annually. At that day these affections had never been taught how to express themselves; nor would they until, by sore travail, the Church should learn not to lean upon the arm of flesh, and discover the true source of her strength and wherein was the hiding of her power.

(To be continued.)

No prayer is lost. Every sincere approach to God is fruitful of good. In that sense every prayer is "answered." All who yield themselves to God so completely as to desire what he wills, are getting precisely that, as fast as time passes and as fully as they obey His laws and His leading.—Marshall P. Talling.

BOOK REVIEWS.

EUCARISTIC SACRIFICE AND INTERCESSION FOR THE DEPARTED: Both Consistent With the Teaching of the Book of Common Prayer. A Course of Addresses by H. Mortimer Luckock, D. D., Dean of Lichfield. New York: Thomas Whitaker. Price \$1.00 net; 8 cents postage.

Dean Luckock has done a real, though entirely unintentional kindness in writing this book; he has shown how little proof even a man of his ability can find in the Prayer Book for the theory he advocates.

Certainly his theory has had few abler advocates in our generation than the cultured Dean of Lichfield, and certainly no man could have gone at the work he has undertaken to do in a more loving and devoted spirit. He wants to prove his theory: that a consistent Prayer Book Churchman can offer a "Requiem for the Dead," and make "Eucharistic Intercession for the Dead"; and he leaves no stone unturned in his effort. He makes appeal to old writers, both Jew and Gentile, and he gives some queer and remarkable turns to plain statements; he foists meanings, at times, into phrases that would probably astonish the original writers no little; and in the end the only thing he has proven is, that his theory has no standing ground in the formularies of the Church; that the men of his school are practicing what cannot be justified by the plain teaching of the Book of Common Prayer. In speaking of the Holy Communion, for instance, he does not even use the terminology of the Prayer Book. Where, for instance, in that Book, does he find "Eucharistic Sacrifice" or "Intercession for the Departed"? The very words he uses in his argument are unchurchly and smack of disloyalty! He has done good service, but in a way he never intended!

INSCRIPTIONS ON THE TABLETS AND GRAVE-STONES IN ST. MICHAEL'S CHURCH AND CHURCHYARD, CHARLESTON, S. C. To which is added from the Church Records a list of interments of persons to whom there are no stones. Copied and arranged by Clare Jersey, Columbia, S. C.: The State Company, publishers.

In this generation of seekers after genealogies, there are few more valuable publications than this one under review. It contains a full and perfect transcript both on the mural tablets and grave-stones, of every inscription in the church and churchyard of St. Michael's church, Charleston, S. C. When it is recalled that St. Michael's is one of the oldest churches in the United States, and its churchyard one of the oldest places of interment in the land, the interest of this book becomes apparent at once. And when it is recalled further, that descendants of these old South Carolinians are literally scattered all over this land, and that thousands of them have never seen and many never will see the burial place of their forefathers, the widespread extent of this interest at once becomes evident.

The work of making these transcripts has been most beautifully done; they are reproduced in the shape in which they originally appear; and faithfulness and accuracy are apparent in every line of this work. Each transcript tells just where the tablet or stone is—within or without the church; or, on what wall or in what position it is, and gives the contents of the footstone as well as the headstone.

The illustrations of the old church and churchyard and surroundings are excellent and add value to the book. Every person claiming South Carolina ancestry will be interested in this book, and will find it valuable.

THE SAMARITANS—THE EARLIEST JEWISH SECT—THEIR HISTORY, THEOLOGY AND LITERATURE. By James Alan Montgomery, Ph. D., Professor in Old Testament Literature and Language, Philadelphia Divinity School. Philadelphia: The John C. Winston Co. Price \$2.00.

How many of our readers—good Bible students—know that the old sect of the Samaritans, as a separate religious body, is still in existence, and has its old organization, dwelling in its old locality, with an unbroken history running far back into the olden times—the hoary days of antiquity?

This is a part—a very small part—of the interesting information Dr. Montgomery gives in his book. The book itself is a monument of careful and faithful research in an overlooked and almost forgotten field. It is a careful and accurate sifting of all the history and traditions and literature and theology of this oldest of the Jewish sects.

The author begins with the rediscovery of the Samaritans in the fourteenth or fifteenth centuries of the Christian era, and then traces their history back to the early mention of them in the Second Book of Kings. After their Old Testament history, he traces their career under the Hellenic empire, and then under the Roman empire. He tells of their geographical distribution, and of the mere remnant—apparently perishing—that still remains. He gives a full account of their theology, and goes into a discussion of the specific articles of their creed. He also gives a very thorough account of their literature and language and their religious writings.

The work is fully illustrated and is a most curious account of probably the least known historic people in the entire world.

LEE'S CENTENNIAL. An Address by Chas. Francis Adams, delivered at Lexington, Va., Saturday, January 19, 1907, on the Invitation of the President and Faculty of Washington and Lee University. Boston and New York: Houghton, Mifflin & Co. Price 25 cents.

We can only express the wish that this splendid address might be read by every man and woman in the United States. It would do more to kill error and disseminate the truth than anything that has been written since the close of the Civil War. As a tribute to a great man, it is a noble production; but it is far more than this; it is a calm, dispassionate, scientific consideration of historical and constitutional facts, and it is a statement of the results of such consideration.

Mr. Adams is far too well known to need any introduction to an intelligent reader, but it is well to bear in mind that he is a Massachusetts man by birth and heredity, and was a colonel in the Federal army, for only by remembering this can one appreciate the full force of his address. Certainly every Southerner and every admirer of the immortal Confederate chieftain will owe Mr. Adams a glad debt of gratitude for his fine work and noble words.

We sincerely hope that every one of our readers will get a copy of this address; read it thoughtfully, and preserve it carefully. It is an invaluable pamphlet, and occupies a place entirely its own.

Episcopal High School of Virginia Commencement, 1907.

The close of the session at our Diocesan School for Boys near Alexandria was on Wednesday, June 19th. On the 16th, after the usual incidents at the school of the last Sunday the accustomed Sunday night service in the Seminary chapel ensued, the Rev. Prof. Massie saying evening prayer and the Rev. A. B. Kinsolving, D. D., of Baltimore, preaching the sermon. Dr. Kinsolving began his discourse with feeling reference to his own E. H. S. school days (1878-81) and then on the words "Your young men shall see visions" based pointed and eloquent counsels suited to his hearers whose earnest attention amply demonstrated their appreciation.

The next feature of final work passing general interest was the joint final celebration of the literary societies in Liggett Hall; Hedley M. Bowen, of W. Va., presided for the Fairfax, and Ambler M. Blackford, for the Blackford society. Bishop Peterkin offered the opening prayer, after which came medal presentations and declamations concluding with the joint valedictory address, all interspersed with music from a good band. In the Fairfax Society: John R. Larus, Jr., of Baltimore; Edwin C. Doubleday, of New York, and Douglas B. Williams, of West Virginia, received medals for declamation, reading and debate respectively. For like excellence in the Blackford Society medals were awarded to Minor C. Lile, of the University; Robert Taylor, Jr., of Maryland, and J. Bruce McClelland, Jr., of Texas. The trophy, a handsome silver cup for superiority in the dual contest, May 4th, in reading, declamation and debate of the Fairfax over the Blackford Society for 1906-'07 was presented, and then Douglas B. Williams, of West Virginia, delivered the joint valedictory address. Here, for convenience, though not connected with the literary exercises, opportunity was taken for the distribution by the president of the Athletic Association (D. B. Williams) of the twenty "E's," for the session awarded by the advisory board for excellence in foot ball, base ball and track athletics, and the medals won in the public gymnasium contest, March 23rd. The final dismissal of the audience was by the president of the Fairfax Society.

The exercise of commencement proper beginning Wednesday afternoon at 3 o'clock, were opened with prayer by the Rev. Jacob Brittingham, of W. Va., an old boy of 1868-72, and, like those of the preceding evening, were largely attended. Certificates of distinction, prizes and medals were distributed; there was band music as well as vocal musical selections, conferring of certificates of graduation and other features as usual.

For reading at sight, the second and first prizes respectively went to F. D. Minor, Jr., of Texas, and John R. Larus, Jr., of Baltimore; for reading, to Mann Page, of Colorado; and Douglas B. Williams, of W. Va.; for declamation to the same, but in reverse order.

The Scholarship prizes—the Meade, the highest—were won by the following:

For Scholarship—Whittle Prize: Eu-stace Conway, of Mississippi; Charles Sharp Grant, of Virginia; Dabney Stew- art Lancaster, of Richmond; Albon Platt Man, Jr., of Louisa County; Alfred Magill Randolph, 3d, of Maryland. Johns Prize: Basil Kiger Conway, of Mississippi; Frederick Deane Goodwin, of Fairfax County; Gennad Alban Greaves, of Albemarle County; Fran-

cis Milton Massie, of Fairfax County; James Bruce McClelland, Jr., of Texas; Charles Carter Randolph, Jr., of Campbell County; Alexander Rives Seamon, of Mexico; James Guthrie Wheeler, of Kentucky. Meade Prize: John Ruse Larus, Jr., of Maryland; Farrell Dabney Minor, Jr., of Texas; Hugh Mortimer, Jr., of Clarke County.

The presentation of medals was as follows:

Williams Classical Prize Medal.—For excellence in Latin and Greek, to Alexander Rives Seamon, of Mexico.

Randolph Fairfax Memorial Prize Medal.—For excellence in General Scholarship, to James Guthrie Wheeler, of Kentucky.

Robert Taylor Wilson Prize Medal.—For excellence in English Composition, to Charles Sharp Grant, of Virginia.

Llewellyn Hoxton Memorial Prize Medal.—For excellence in Mathematics, to John Ruse Larus, Jr., of Maryland.

William Garret Bibb Prize Medal.—For excellence in Shakespeare (12th Night, As You Like It, and King Lear), to Basil Kiger Conway, of Mississippi.

H. S. Liggett Memorial Junior Prize Medal.—For excellence in General Scholarship, to Francis Milton Massie, of Fairfax County.

The prizes were all given by the school, the medals being due to the liberality of friends.

Certificates of Graduation were conferred upon Forrest Augustus Brown, of West Virginia; Basil Kiger Conway, of Mississippi; Charles Sharp Grant, of Virginia; Garland James Hopkins, of Petersburg; Farrell Dabney Minor, Jr., of Texas; Francis Fortesque Whittle, of Petersburg.

In connection with giving the certificates of graduation, the principal announced that the annual prize scholarship in the academic department given by the faculty of the university of Virginia to the most meritorious graduate of the school had been declared by himself and his assistants on this occasion due to Basil Kiger Conway, of Mississippi, adding that, if Conway should decline to avail himself of the scholarship it was to go to Farrell Dabney Minor, Jr., of Texas, as next in merit.

A brief, informal address was, at Dr. Blackford's request, delivered to the graduates by one of the several distinguished old boys present, Mr. Lewis H. Machen, of Alexandria, State senator from this district, who gave some excellent counsel.

The singing of the Gloria in Excelsis and the blessing by the Bishop of West Virginia closed the sixty-eighth year of the school, the audience dissolving to the strains of Dulce Domum.

We live not for ourselves, but for God; for some purpose of His; for some special end to be accomplished, which He has willed to be accomplished by one's self, and not by another; something which will be left undone, if we do it not, or not be done as it would have been done, if the one ordained to it had done it. We live gifted with certain forms of spiritual grace embodied in us, for some purpose of Divine Love to be fulfilled by us, some idea of the Divine Mind to be imaged forth in our creaturely state. To devote one's self to God is to concentrate the powers of one's being to their ordained end, and therefore to have the happiest and truest life—happiest, because happiness must be in the accordance of these powers with the law of their creation, and truest, because the attainment of the highest glory must be in the accomplishment of the end for which we were created.—T. T. Carter.

Bishop Capers Critically III.

The Rt. Rev. Ellison Capers, Bishop of South Carolina, is critically ill, at his summer home, Cedar Mountain, N. C. While preparing to leave for the University of the South, at Sewanee, of which institution he is chancellor, he was taken sick. It was found that he was on the verge of nervous prostration, and later symptoms of paralysis developed. At latest accounts his condition was extremely critical.

At the recent Council of the Diocese of South Carolina the Rev. W. A. Guerry, of the University of the South, was elected Bishop-Coadjutor of the Diocese, Bishop Capers having requested the Council to choose a Coadjutor to share the burdens of the Diocese.

Bishop Capers, the seventh Bishop of South Carolina, was consecrated assistant to Bishop Howe on July 20, 1893, and succeeded to the entire charge of the Diocese upon the death of Bishop Howe, which took place November 25, 1894.

He studied for the ministry after the Civil War, in which he served as a gallant soldier on the Confederate side, attaining the rank of Major General.

Two Hundredth Anniversary of a Maryland Colonial Church.

It was my very great pleasure to visit on the 11th of the present month, being St. Barnabas Day, one of the old Colonial parishes of Maryland, some ten miles east of Washington City.

The occasion was commemorative of the two hundredth anniversary of the building of the parish church. Grand old white oaks in a grove two acres in extent, in front of the church, most of them antedating the sacred building, stretched out their welcoming arms to greet the assembled parishioners and their friends from far and near; and under their broad shade, rough board tables were constructed, to be presently laden, after the services in the church, with the proofs, not needed in this vicinity, of the generous hospitality which has for three centuries characterized the work of the hearts and of the hands of the women of Southern Maryland.

The day dawned with a driving early rain, and so continued, and so drearily ended. One-tenth of the expected concourse faced the storm, and among these were the rector of St. Andrew's, Washington City, with his splendidly trained choir of men and women and girls, and their organist; and a rich volume of Church music, such as never before reverberated within those ancient walls, was poured out before God's altar, silencing the raging of the elements outside, and sending rays of devout inspiration over the downcast souls of the little band of worshippers, who had hoped that the offerings at the commemorative bicentenary service would have enabled the impoverished congregation to surround the gift of by-gone generations—the old church and its grounds, the old altar, the ancient oaks, and the grass-covered grave mounds—with a solid and permanent enclosure, as enduring as the old church itself. The writer of this item had a fair vision, on that rainy morning, of an humble, lowly, brick wall, surmounted with a stone or cement coping.

When may that beautiful vision be transformed into a comforting reality? When may this hope blossom into fruition?

When may the long-cherished and devout prayer find answer?

The sexton and his good wife, near by, threw open the doors of their dwelling for the choir, who had furnished the gleam that illuminated the sadly dismal and disappointing day. The historic sermon, with illustrations, also pictures of the church, will be printed. The marble font and the altar vessels of beaten silver, the latter bearing the inscription: "St. Barnabas Church in Merreland, A. D. 1718," are in use up to this date.

WILLIAM C. BUTLER.
Baltimore, June 15, 1907.

Do Your Best.

Your efforts may seem to you minute, unimportant, insignificant; yet they are like the work of the tiny stream in the mountains of America, near which a celebrated naturalist once fell asleep and dreamed. It seemed to him in his dream as if the natural world had identity and power of speech, and he asked the tiny silver stream where it was going. "To New Orleans," was the reply. "The people there want a vast canal a thousand feet wide, and I am going to help them." "And pray what can you do?" asked the naturalist. "I don't know what I can do," murmured the little stream, "but I shall be there." Thus are the life and ministry of some of the tiny rills of the great river of the water of life in these vast, struggling, suffering cities about us.

As, on rising, we should hear Him saying to us, "Take this yoke upon thee, My child, to-day," "Bear this burden for Me and with Me to-day," so, before retiring to rest, and collecting our mind for our evening prayer, it were well to put these questions to our conscience, "Have I, in a single instance this day, denied myself either in temper or appetite, and so submitted myself to the Saviour's yoke?" And again, "Have I, in a single instance, shown sympathy or considerateness for others, borne with their faults or infirmities of character, given time or taken trouble to help them, or be of use to them?" If so, I have gained ground; I have made an advance in the mind of Christ to-day, if it be only a single step. Let me thank God, and take courage. A single step is so much clear gain.—Edward Meyrick Goulburn.

For the Southern Churchman.
Saint Peter.

Out by the shore—out by the shore,
On whose sands He had walked before,
Again Christ called His fisherman son,
Just as He had when His work had begun.
When the nets were empty, and morning
came,
So again Christ speaks the fisherman's
name.

"Simon! Simon! lovest thou Me?
The night of denial was hard for thee.
Truly thy net no meat has caught
With madness and fear is thy poor heart
fraught—
Come back to Me, oh, fisherman son!
'Tis morning! The long, dark night is
done."

And Simon answered, "Lord, indeed,
On Thee again would my lone heart feed.
Love Thee, Master?—I do! I do!
Sorely, with shame, my denial I rue.
Take me back to Thy side once more,
And I'll not leave Thee till life is o'er!"

"'Tis well!" Christ answered, "and so
thou art fed.
Who loves Me shall find Me his heart's
true Bread.
And now, oh Simon! the hungry feed,
For many there are who the same bread
need.
Many there are who starve to hear,
That men are brothers—that God is dear.
Feed men, Simon, with this sure word—
Teach men to love Me as God and Lord.
So shall my church on the firm rock grow,
And my Kingdom come on the earth below.
So shall God's love cheer hearts forlorn,
And man's night of denial shall end with
morn."

—Carroll Lund Bates.

Church Intelligence.

CALENDAR FOR JUNE, 1907.

- 1—Saturday.
 2—First Sunday after Trinity.
 9—Second Sunday after Trinity.
 11—St. Barnabas.
 16—Third Sunday after Trinity.
 23—Fourth Sunday after Trinity.
 24—Nativity St. John Baptist.
 29—St. Peter.
 30—Fifth Sunday after Trinity.

Collect for Fifth Sunday After Trinity.

O Lord, from whom all good things do come; grant to us Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

Foreign.

The China Centenary Missionary Conference.

There has recently been held in Shanghai, a Conference of Missions, which will prove, we believe, an epoch-making as it was an epoch marking gathering. This was the Centenary Missionary Conference, which celebrates the completion of one hundred years since Robert Morrison, the first Protestant missionary to China, arrived in Canton. Preparations for the Conference have been going on for two years, great things have been hoped for it. The missionaries of all China, and those who are "helpers of our joy" all over the world have been praying that it might be signally blessed, and promote greatly the work of Christian Missions in this Empire. It was not surprising, therefore, that it proved to be a great Conference in every sense of the word—great in its size and representative character, in the spirit that animated it, in the important subjects discussed and conclusions attained; and destined to prove great, we believe, in its influence.

There were present at the Conference more than four hundred delegates, working under seventy-eight different missionary societies, and from all the twenty-one provinces of the Empire. In addition there were an even larger number of visitors, missionaries from all parts of China, Japan and Corea, representatives of home mission boards, Bible societies, etc., and men of means interested in missions and drawn here by the unique opportunity of gaining an intimate knowledge of the present condition and prospects of mission work in China.

There were among the delegates many men, famous in modern missionary annals: men like Dr. Martin, for many years president of the Imperial University, Peking, and the two chairmen of the Conference, Dr. Arthur Smith, of the American Board, the well-known writer on Chinese subjects, and Dr. J. C. Gibson, of the English Presbyterians, who will be regarded as one of the greatest missionaries of all time; a man of heroic mould, whose great spirit illuminated the Conference.

The Conference was essentially a working Conference. Two years ago large committees of specially qualified missionaries took up the careful study of the different subjects to come before the Conference, presenting their views in masterly papers, which were printed and circulated among the delegates before the opening of the Conference. These papers were not read at the sessions, but at each a series of resolutions, presented by one of the committees and embodying the

practical suggestions of its paper, were taken up for discussion and were adopted, amended or rejected as the Conference saw fit.

The subjects discussed included the different departments of mission work, and such great questions as, the Chinese Church, ancestor worship, comity and federation. On all these subjects the Conference took strong, though conservative, action. It will of course, however be impossible to give a detailed account of what was done, and I must confine myself to the general impressions made by the Conference upon an interested and sympathetic visitor. In the first place one was struck with the great work Christian missions have already accomplished. Robert Morrison came to China in 1807. He worked seven years before baptizing his first convert. Milnes, the second Protestant missionary, estimated, as a great venture of faith, that after one hundred years there might be one thousand Christians in China. After fifty years, there were only four hundred. But now, in 1907, the native Protestant Church, numbers nearly 200,000 members, while adherents are estimated at 700,000. Every province has been occupied—there was said to be missionaries from 500 cities there at the Conference—a great Christian literature is being produced, and the higher education of China is now in large measure in missionary hands.

There are, however, indications that progress in the near future will be ever more rapid than in the past. The Conference showed how widespread is the feeling that a period of unexampled opportunity is opening in China before the Christian Church. For twenty centuries this mighty nation has been fettered to the past. She has now broken these bonds and is forcing the future; holding out her hands for guidance to the Christian nations of the West. From every part of China comes the story of great advance, crowded preaching halls, great spiritual awakenings among the Chinese Christians, baptisms of hundreds, converts from every class. The Conference seemed to be animated with a spirit of triumphant hope of assured victory. As contrasted with Milnes' hope that a hundred years later there might be a thousand Christians in China, the members of this Conference seemed to be looking at the time, in the not distant future, when the work of the Christian missionary in China will be finished. At the same time it was emphasized that our great opportunity will be temporary and the Church may not avail herself of it. It was pointed out that present conditions in China are very similar to those in Japan thirty years ago, when many missionaries thought, that in a few years their work would be finished. The opportunity was not seized there and it passed. We are now much better prepared for it here in China, than was the Japanese Church at that time, but it may pass here. The feeling seemed to be that this is the time of great strategic importance, during which the Church should redouble and multiply her efforts. That it is the institution already established or now being established, the missionaries now in the field, or who come during the next few years, that will have the great opportunity of moulding China and bringing her to the feet of Christ. As an indication of the changed attitude of the Chinese toward missions and the missionaries, let me mention the reception tendered the Conference at the International Institute, Shanghai, at which addresses were made, the Shanghai Faoti, the highest local official, and representatives of these vice-roys and others of the highest officials of the Empire expressing their high appreciation of the work of the missionaries and their good wishes for the Centenary Conference.

To return to the Conference itself, by far its most distinctive feature was the strong spirit of unity, which it evidenced. The motto chosen for the Conference and inscribed above the platform of the "Martyr's Memorial Hall," in memory of the martyrs of 1900, where the sessions were held, was "Unum in Christo"; and this better than anything else expresses its spirit.

On the first day of the Conference a resolution was passed to the effect that as opposed to the idea that Protestant missions present a divided front and create confusion by a large variety of inconsistent teaching; that this Conference, representing all Protestant missions in China, unanimously declares that, holding the Scriptures of the Old and New Testament as the supreme standard of faith and practice, and holding firmly the primitive faith as substantially stated in the Apostle's and Nicene Creed, "we gladly recognize ourselves as already one body, teaching one way of eternal life and calling men into one holy fellowship."

In another resolution it stated that, in planting a new Church of Christ on Chinese soil, "we desire to plant only one Church, under the sole control of the Lord Jesus Christ, governed by the Word of the Living God and led by His guiding Spirit."

Later as a practical step, that those who are already one in Christ, might no longer than necessary be separated by denominational barriers, the Conference resolved the appointment of a great committee, consisting of eight sub-committees, representing the existing forms of Church order. Upon the sub-committees devolved the duty of bringing the Churches of their own order into some form of organic union, after which plans for a more general union could be considered. This uniting of the churches having the same form of Church order has already been done in some cases, notably in that of our own Anglican Communion at its Conference held in Shanghai immediately preceding the Centenary Conference. Finally, toward the close of the Conference, the committee on comity and federation presented a series of resolutions which, as adopted by the Conference, recommend the formation of a "Federal Union," under the title, The China Christian Federation. This Federation to have provincial councils, meeting at least bi-annually and with delegates, both Chinese and foreign, from all the Protestant missions of each district and a national council, meeting at least once in five years and considering matters affecting the whole Church of Christ in China.

At this point it is proper to note the part taken by our own mission in this great Conference. At the last General Conference, held in 1889, there were only two representatives of our mission. What must have been their "loneliness" was referred to, I am told, by Phillips Brooks at a Church Congress held shortly after in Brooklyn. At this Conference it was far otherwise. There were present every delegate to which we were entitled. The chairman of the executive committee, which made all the preparations for the Conference, was Bishop Graves, of Shanghai, who made also some of the strongest contributions to the discussions, and was chosen to make the address, summarizing the work of the Conference, at its farewell meeting.

The chairman of two of the most important committees, those on education and ancestor worship, on whom devolved the chief responsibility for preparing the papers on these subjects, were Dr. Potts, of St. John's College, Shanghai, and Mr. Jackson, of Boone College, Wuchang. Finally the man who was easily, I think, the most influential member on the floor of the Conference, and who delivered the

address of most impressive eloquence at the great night meetings held in the town hall of Shanghai, was Bishop Roots, of Hankow.

I know this has been a very inadequate account of this great Conference. I trust, though, that enough has been said to fill the friends of the Chinese missions at home with some of the thankfulness, hope and courage with which it has inspired the missionaries on the field. I hope, also, that some of these younger clergy may be helped to realize the tremendous possibilities for work and influence offered to the individual in China to-day. Some missions have doubled their working force in the last few years; one mission has gotten more recruits in three years than we have missionaries in both our districts. We have been reinforced by only four clergymen—in this in both districts—in the last four years. None of these four, I may add, come from the Virginia Seminary. In fact the last Virginia Seminary man to come to China, was myself, of the class of 1900. We feel that the spirit which shows itself in increased missionary offering, must show itself soon in men giving themselves; but has not the time for this come now?

EDMOND J. LEE.

Shanghai, China, May 16, 1907.

The Pan-Anglican Congress.

The preparations for next year's Pan-Anglican Congress have again made considerable progress during the past month.

The six great sections of the programme, which are to continue, each as a separate conference, sitting de die in diem throughout the six mornings and afternoons, have been arranged. They are as follows: The Church and Human Society; the Church and Human Thought; the Church's Ministry; the Church's Missions in Non-Christian Lands; the Church's Missions in Christendom; the Anglican Communion. Each of these sections has now an acknowledged expert as Secretary of the section. To him and his advisers will be entrusted the selection of competent writers of preliminary papers on the various subdivisions of the subject. These papers will be published in time to allow of their being studied by delegates all over the world before leaving home for the Congress. The Congress Committee hopes that many of them will be written by Churchmen in the United States, in the Colonies, and in the Mission field.

A preliminary handbook has been prepared giving all information as to members and delegates, the programme, and the thank offering.

A gathering of representative women was recently held at Lambeth Palace to consider the share which women would desire to take in the programme. It was unanimously agreed that there should not be a separate women's section of the Congress, but that a women's Committee should be formed, and should arrange for some sectional Meetings on subjects specially connected with women's work. There is also to be a great evening Meeting for women in the Albert Hall, and it is probable that the subject of "Openings for Women in the Colonies and Beyond" will be dealt with.

For the collection of small sums towards the thank offering which each diocese will present in St. Paul's Cathedral on June 24, 1908, purses are to be prepared forthwith, bearing a suitable printed label. When these are ready for issue notification will be given in the columns of the Church Press.

Many inquiries have been received as to an authoritative form of prayer for

the Congress. It is probable that this will be sanctioned and issued next month.

All information as to the Congress may be obtained from the Congress Secretary, the Rev. A. B. Myers, the Church House, Dean's Yard, Westminster, S. W.

It is evident that Nonconformity is on the wane in some of the populous districts of South Wales. At the Annual Association Meeting of the West Glamorgan Baptists, held at Pontardawe last week, the Secretary stated that the total membership was 18,794, as compared with 19,432 in the previous year. Their Sunday-schools had a membership of 17,573, which showed a reduction of 473. West Glamorgan is a great stronghold of the Welsh Baptists, and the populous district came very largely under the influence of the Revival a few years ago; yet, notwithstanding this, it seems that the Baptists are losing ground there, and there is reason to believe that this applies to the other denominations also.

There is naturally much speculation as to who is to be the new Bishop of Newcastle. It is not desirable from any point of view to mention names, but we have reason to hope that the present opportunity will be taken advantage of by the Government to redress to some extent the very unfair distribution of Church patronage both by Mr. Gladstone and Lord Salisbury. There is no doubt whatever that the monotonous succession of High Church appointments has been much resented by large masses of Churchmen, and has been one cause of the result of the last General Election.

The Coadjuutor Bishop of Jamaica has just returned to that diocese after an eight weeks' tour in the United States and Canada on behalf of the fallen Kingston churches. During his visit Bishop Joscelyne was the guest of the Bishops of Washington, Maryland and Western New York. Bishop Potter also, of New York, took a sympathetic interest in the needs of Jamaica, and entertained the Bishop on two occasions. The financial result of the tour is considered satisfactory, as contributions for Jamaica have reached well over 1,100., in addition to gifts which will probably arrive later. Two young candidates for Holy Orders—one in the States and one in Canada—have expressed a wish to join the ranks of the Jamaica clergy.

A Growth to be Shunned.

As there is never a wheat field without thistles, or a garden without weeds, so there is never a character, be it ever so good, without a blemish. One, and not the least of these, is the habit of speaking evil of others. A habit which, alas, grows only too rapidly, embittering the mind, and sharpening the tongue! Most undesirable and unlovable is this habit. Were it possible for those afflicted with it to realize how much it mars their usefulness, and exposes them to the pity of those whose good opinion is worth having, there can be no doubt that if they seek good rather than evil, they would avoid it themselves and discourage it in others. In this, as in every other evil habit, the sober and splendid Liturgy of the Church comes to our aid, and "is like apples of gold in pictures of silver;"—"From all blindness of heart; from pride, vain-glory and hypocrisy; from envy, hatred, and malice, and all uncharitableness. Good Lord, deliver us."—Canadian Churchman.

American.

A Virginia Day at Valley Forge.

Valley Forge Evacuation Day was celebrated on June 19th, at the Washington Memorial Chapel by the dedication of the Virginia Bay in the "Cloister of the Colonies." This is the third time in which the day has been celebrated in this manner, and the celebration on Virginia Day was one of the most successful yet held. The Rt. Rev. Robert A. Gibson, D. D., Bishop of Virginia, standing in the Virginia Bay dedicated it as a part of the Washington Memorial Chapel. The inscription of dedication was read by the Rev. W. Herbert Burk as follows:

To the glory of God in honor of the unfaltering heroism of the Father of his Country and the brave Virginians who so faithfully stood by him in the Valley, and in sincere appreciation of the Devotion of the Commonwealth of Virginia to the Missions of the Church, and especially in giving themselves to this great Cause, this Bay is erected by George Clifford Thomas, June 19, 1907.

Returning to the chapel Bishop Gibbons dedicated the memorial font, Mr. Burk reading the inscription: "To the glory of God and in loving memory of Ralph J. Sullivan, 1890-1903. The Gift of his Parents."

The sermon was preached by Bishop Gibson, who paid a glowing tribute to Mr. George C. Thomas, who gave the Bay, and on the part of the people of Virginia expressed their appreciation for this noble gift and that for which it stood. The Bishop's theme was Washington the Virginian, and was a notable contribution to the literature on Washington. In the course of it he said that Valley Forge would always be a memorial of Washington's greatness as a general.

The Virginia Bay is a triumph of architectural skill. Its richly molded arches of Indiana limestone span the driveway, and stand in bold relief against the woodland beyond. Above the outer arch is a large shield bearing the arms of the Colony of Virginia and the motto, "En dat Virginia Quintam." This is decorated with the emblems of the missionary work of the Virginia Company, which brought to this country the ministry, the sacraments and the book of faith and prayer, the Bible and the Prayer Book. Above the inner arch are the arms of Washington colored.  eihgaet zfil zfil ton, the great Virginian. The ceiling is of oak, hand carved. On the central boss are the arms of Virginia, carved and colored. An old cannon has been planted as a fender, and it is hoped that three others can be secured for the same purpose. Two large cannon, one a King George piece, rest upon rough stone bases at the entrance of the driveway.

The Washington Chapel Guild acted as hostesses on the occasion and served a bountiful luncheon to the invited guests. That Mr. Thomas had been prevented from being present was a matter of deep regret. He was represented by Mr. and Mrs. James Day Rowland.

Where He Saw It

A Baltimore man interested in the education of the young recently visited a kindergarten in that city. After the first exercises the visitor was asked to put a few questions to the pupils. To a boy five years the caller said:

"Have you ever seen a lion's skin?"

"Yes, sir," came in ringing tones from the youngster.

"And where," asked the visitor, impressed with the child's earnestness.

"On the lion," answered the boy.—Harper's Weekly.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The swiftly flying months have passed, and we now meet for our annual Auxiliary Day, the long-looked forward-to year of 1907, our year of jubilee. What have we rendered to the Lord for all the providences and mercies of the three hundred years vouchsafed to us and to our forefathers? The blessings and the privileges we to-day enjoy, the fruit of the missionary spirit of the noble men of the past, what have we done to pass on to those about us now and to follow us in the years to come?

Some branches show an increase of earnestness in their work; some have alas, shown a discouraging falling off, for which they account in various ways. But, after all, is it not always the fault of us leaders that we do not overcome difficulties by means of redoubled effort and more faithful prayer for God's Spirit—which alone can move the hearts of men to do the work He has given them to do. When failure has come, ours has been the fault; yet, thanks be to God, we can always make of our dead selves stepping-stones to something higher—if we but will; and may we make this Auxiliary Day a starting point for better service for our Lord and Master, in the work of making Him known to those who know him not, at home and abroad.

All who read regularly that delightful Monthly, "The Spirit of Missions," have seen that our missionaries in the field have not failed in their work during the past year, and have more than ever shown themselves worthy of our remembrance, our prayers and our efforts. It may be that they have been sustained in their arduous and trying works, unknown to themselves, by the faithful daily prayers of some Auxiliary member in some struggling branch, that has but a small record of work done, with which to fill out its annual report.

If the Southern Virginia Branch does its work as a praying branch, we need not feel that we are not taking an honored part in the great work of the Auxiliary, even though our record may seem small, compared with some others.

Faithfully yours,
L. L. TAYLOR,
Diocesan Secretary Woman's Auxiliary.

In money and boxes the Auxiliary has given this year, as follows:

Diocesan Missions	\$1,615 60
Domestic Missions	\$1,535 00
Foreign Missions	\$3,164 00
United Offering	\$1,053 50
Fund for Central Expenses . . .	\$ 46 40
The value of boxes sent has	\$1,639 50

Total \$9,054 00
Of this amount the Juniors have given this year \$1,094. 60; Babes' Branch, \$347.

We have 67 branches, with 1436 members. The Junior Auxiliary has 47 branches, with 472 members.

South Carolina Cadets at St. Paul's, Norfolk.

Bishop Randolph preached in St. Paul's church, Norfolk, last Sunday, the cadets of the South Carolina Military Academy, who were spending ten days at the Jamestown Exposition, attending in a body. The church was crowded to its capacity. The Bishop was at his best. He said: "Our services today constitute the religious exercises of the South Carolina Military Academy, whose presence we welcome in our midst. It is natural that I should speak to you upon the religious and spiritual side of college education generally, and

then of the military element in connection with the education of young mankind in relation to their Christian citizenship."

The congregation were closely attentive from the beginning to the end of the Bishop's discourse, which was one of the greatest the Bishop ever delivered to young soldier boys.

The Rev. D. W. Howard, of St. Matthew's church, Wheeling, West Virginia, preached last Sunday, at morning and evening services, in St. Luke's church, Norfolk, to which he has been called, to succeed the Rev. William A. Barr. He made an agreeable impression, and it is hoped he will see his way clear to accepting the call.

Bishop Randolph has assigned the gentlemen, recently ordained to the diaconate, to the following points: The Rev. Mr. Marshall to Saltville; the Rev. Mr. Biskie to Meherin parish, Greensville county; and the Rev. Mr. Pendleton to Eastville.

The Rev. F. R. Lee, of Lynchburg, it is stated, has decided to accept the call to Abingdon.

The Diocesan Missionary Committee met in Christ church parish house, on June 13th. The Rev. Charles E. Woodson was re-elected secretary; Judge W. B. Martin, treasurer; and the Rev. W. M. Milton, D. D., was continued as editor of the Diocesan Journal. The appropriations for the missionary work were renewed.

WASHINGTON.

Rt. Rev. H. Y. Satterlee, D. D., Bishop.

Conference to be Held—Junior Daughters of the King—Deaf Mute College Commencement—Bequest to the Convention—Death of the Rev. J. M. Hillyar.

The regents of the American Society of Religious Education, whose president is our Bishop of Washington, Dr. Satterlee, have determined to call together a National Congress, to be composed of members of all denominations of Evangelical Christians, and to meet in Washington in the last week of April, 1908, ten months hence. As the head of the Society is our Bishop of course our Church will be represented. The object in view is to consider how the Church, the family and the school may be made more effective than now they seem to be, in the promotion of a true spirituality, and in drawing together into more intimate relations, for better service, the followers of Jesus Christ of every name. Delegates will be invited from every Church and denominational body, and devout men, scholars, selected from every ecclesiastical body who believe in the Divinity of Christ, in the Inspiration and authority of the Scriptures, and in the power of the Holy Spirit, will be invited to places in the programme. Bishop Satterlee, president, and the Rev. Dr. J. E. Gilbert, secretary, will have general direction of the Congress, and will be assisted by committees duly organized for the service.

The first meeting of the Convention of the Junior Daughters of the King, of the Diocese, occurred on Thursday, June 20th, and closed on Friday, June 21st, in the Sunday-school room of the Church of the Advent, the Rev. Edward M. Mott, rector, Washington, N. W. Some ninety young women represented the five chapters of the Diocese, and a number of Senior Daughters were present.

Mrs. Lulu Chapel, founder of the

organization, presided, and after a brief speech called to the floor the Rev. Mr. Mott, of the Church of the Advent, who welcomed the Convention to his church in graceful poetic form.

The officers elected for the next ensuing year were: President, Mrs Lulu Chapel; 1st vice-president, Miss Irene Havener; 2d vice-president, Miss Bessie Bradbury; secretary, Miss Susie Edwards; treasurer, Miss Frances Bennett.

Short addresses of congratulation upon their success in work were made to the Young Daughters by the Rev. W. G. Davenport, of Anacostia parish, D. C., and Mrs. A. A. Birney, president of the Senior Daughters Convocation.

The "Question Box" was read by the Rev. Charles E. Buck, of Rock Creek church, D. C., who answered anonymous queries of members on religious points.

On Wednesday, June 18th, the Deaf Mute College of Kendall Green, Washington, held its commencement exercises. President Gallaudet made the opening address, and conferred degrees upon eight students; one being Almah Musick Rasnick, of Virginia, who received the degree of Master of Arts, and another, George H. Faupel, of Maryland, who received the same honors.

Miss Susie Dickson, of the State of Washington, received the degree of Master of Arts, and, as leader of her class in its averages, delivered in the sign language the valediction which president Gallaudet read orally. The roll of honor of the school was read by Principal Dennison; the diplomas were conferred by Mr. Charles S. Bradley, secretary of the board of directors; while Mr. Justice Brewer, of the United States Supreme Court, a member of the board, made an address, which was interpreted to the silent students by President Gallaudet, who also closed the pathetic day with prayer in both sign and spoken languages.

The number of attendants at Kendall Green, during the year just closed, were more than two hundred, and came from forty States and Territories, Canada, and one from Ireland.

Dr. Gallaudet, who, at twenty years of age, took charge of this school at Kendall Green, North East Washington, and has been its head-master for more than fifty years, is the son of the Rev. Dr. Gallaudet, of New York, the founder and long-time rector of St. Ann's church for deaf mutes, New York City, the only church of its kind, I believe, in the world.

In her will, probated in Washington last week, the late Mrs. Maria Williams, of Washington, bequeathed \$2,000 to the Convention of the Diocese of Washington, for an endowment fund of a School of Church Music in connection with the cathedral. The gift will also be for a memorial of Phoebe W. McCulloch, Captain Samuel W. McCulloch, and Charles Alfred Williams: mother, brother and step-son, of Mrs. Williams.

Information has been received in Washington, of the death in Beaumont, Texas, of the Rev. James M. Hillyar, of this Diocese, who retired to that town in the hope of regaining his health sufficiently to return to Washington. Mr. Hillyar, an Englishman by birth, entered the ministry rather late in life, in Ohio, being ordained Deacon in 1873, and Priest, in 1876, by the late Bishop Bedell, of that Diocese. He had charges in Ohio, Boston, Massachusetts, and North Carolina, and came to Washington from the last named Diocese, where he served in several parishes, the last of which, was St. Albans', D. C., as assistant minister.

The Rev. Clement Brown, for five years last past, rector of the Pro-Cathe-

dral church of the Ascension, Washington, has sent his resignation to the vestry, to take effect July 1st, 1907; and the vestry has accepted it. Several reasons for Mr. Brown's resignation were given in different papers; but Mr. Brown stated that the matter concerns only the Bishop, the vestry, and himself; and further declares that the relations between the Bishop, the vestry and himself are most cordial.

The Bishop is away on his summer rest; but the vestrymen are here, and say that they have only the highest regard for Mr. Brown, and that the best of feeling prevails between all parties concerned in the transaction. All of which it is pleasant to hear.

Mr. and Mrs. Brown will go abroad for the benefit of Mr. Brown's health.

Several of our Washington clergy attended the commencement of the Virginia Theological Seminary, last week, and seemed to greatly enjoy the day, in the chapel, on the lovely grounds, and the delicious Alumni dinner and post-prandial good-fellowship speech-making. One of the visitors, a graduate of an eastern university and seminary, whom I take the liberty of quoting, wrote to me: "I do not wonder that you are proud of your Seminary. I came away, yesterday, with inspiration enough, it seems to me, for an entire year. 'Annos multos', is my heart-felt wish for this dear old School of the Prophets!"

W.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

Emmanuel Church, Old Orchard—Church Club.

The monthly meeting of the Church Club, composed of laymen of different parishes in St. Louis and vicinity, was held in the school room of Emmanuel church, the Rev. J. Courtney Jones, rector, on Saturday evening, June 15th.

Supper was served to the Club members, and their wives, and a large number of ladies and gentlemen were present. The additions to the church are completed and it is now one of the most unique and admirably located churches in the Diocese. It is surrounded by acres of ground, with numerous trees, and is situated in the most beautiful suburb of the city. Improvements to the amount of \$12,000 have been made, and the church is practically out of debt. Two generous laymen have offered \$3,000 each, in order to pay all indebtedness, provided the congregation would raise the remainder in a certain time. This has all been raised, with the exception of \$500 which is practically assured by July 1st.

The auditorium has been enlarged; a fine vestibule and a large Sunday-school room have been added, together with a kitchen, and choir room.

One of the most attractive additions is a handsome memorial window, given by the Lockwood family, in memory of Mrs. Richard J. Lockwood, whose husband built the church and gave it to the parish.

At the meeting of the Club, Rev. Arthur Brittain gave an address on the hospital missionary work in the seven different institutions in the city. It was a revelation to the large audience of the amount of good work being done in this field. An able address by Mrs. E. F. Cushing, followed. She presented the merits of Bishop Robertson Hall, which is shortly to be erected in a new locality. Mr. Marshall S. Snow, president of the Club, responded in a brief address, and Mr. F. J. McMaster

closed with a beautiful toast to the ladies who served and prepared the supper. Rev. C. M. Blaisdell pronounced the benediction, and the remainder of the evening was spent on the lawn of the church, and inspecting the church, which was beautifully lighted.

NEW YORK.

Rt. Rev. H. C. Potter, D. D., Bishop.
Rt. Rev. D. H. Greer, D. D., Coadjutor.

Diocesan News.

The Rev. A. L. Wood, who has been for fifteen years rector of St. Paul's church, Stapleton, has resigned his charge and will terminate his connection with the parish on July 15th. The cause of the resignation is stated to be the fact that the climate does not agree with the Rev. Mr. Wood, who has been recently afflicted with throat trouble. He is to do some missionary work in the Catskill Mountains this summer, and further than that his plans have not been announced. Since accepting the rectorate of St. Paul's, Mr. Wood has succeeded in raising about \$10,000 for improvements to the church, including new altars. The service was changed by him from a moderate one to an elaborate observance of ritual, including the use of altar lights and incense. The church is considered to be in excellent condition.

A joint meeting of the junior and senior Assemblies of the Brotherhood of St. Andrew was held last Saturday in Christ church, on Staten Island. The men and boys went early in the afternoon and by special privilege were permitted to visit the Sailor's Snug Harbor, one of the principal institutions of the island, where a new chapel has just been completed. At the afternoon meetings the topic for seniors was "Work among Boys," and in the boy's meeting "The Utica Convention and Leadership by Men" was discussed. In the evening an address was made by the Rev. G. A. Oldham.

George B. Prentice, Mus. Doc., who was for thirty-five years organist and choir-master of the church of St. Mary the Virgin, New York, died suddenly on Thursday of last week at his home in Southport, Conn. Funeral service was held from the Church of St. Mary the Virgin. Under the leadership of Dr. Prentice the choir at St. Mary the Virgin has for a number of years enjoyed the reputation of supplying the best church music to be heard in the city of New York. Stringed instruments were always used with the organ and voices, and at the Christmas and Easter festivals the church was crowded by music lovers. Dr. Prentice always had a choir of mixed voices, located on a gallery at the rear of the church, and there was besides a chancel choir of men and boys.

An offering for the Missionary Thank Offering, made last week at the Church of St. Mary the Virgin, amounted to \$1,500 in gifts from the men of the parish. This church comes into line this year as one of those paying in full the apportionment for the Board of Missions. The apportionment has hitherto been held to be excessive and no effort to pay it has been made. This year it has been reduced to \$750 and the amount was at once realized.

The eighth annual reception of the New York Chapter of the Actors' Church Alliance was held in the parish hall of St. Chrysostom's chapel, Thursday evening of last week. About three hundred members of the theatrical profession were present. The principal address was made by Bishop Partridge, of Kyoto, who told of the introduction into the Chinese schools of amusements, which have served to lighten the school atmosphere and made the scholars more cheerful. In

large measure this department resulted from the suggestions of Bishop Partridge, who had himself translated the farce, "Box and Cox," into Chinese. He said the farce received a hearty welcome from the pupils, who appreciated its humor. Bishop Partridge was introduced by the Rev. Thomas H. Sill, vicar of St. Chrysostom's, and president of the New York Chapter of the Alliance.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Christ Church, Great Choptank Parish—Christ Church, Easton.

Christ church, Great Choptank parish, Cambridge, Maryland, has made such rapid strides under the direction of the present rector, as to warrant a larger notice than is generally given in the columns of this paper.

Three years ago the present rector, the Rev. T. B. Barlow, assumed the rectory. Since then, in addition to a substantial numerical growth, many improvements have been made, namely: The church yard and burial grounds have been inclosed by a substantial brick wall, at an estimated cost of \$2,500, entrance being made through three beautiful iron gate-ways, given "In Memoriam."

The Altar Guild has given a beautifully embroidered altar frontal in green, together with pulpit and lectern hangings to match, and a convenient credence shelf for the sacristy, to which has been added, through the generosity of the vestrymen, a large sacristy cabinet for the care and protection of the altar vestments. The Choir Guild has in hand \$66. towards the purchase of a piano for the parish house.

At Easter a fine baptismal font ewer in polished brass was presented to the parish, also a set of white Bible markers handsomely embroidered; and a church vestibule-bracket for the distribution of All these were thank offerings.

A triple paneled gothic recessed in oak is now being constructed and is to be consecrated In Memoriam June 21st.

Designs are now in hand for the following: One large transcept window, to cost not less than \$1,500; Altar rails in brass and oak, and a brass Litany desk, as memorials to the faithful departed, whose lives were so closely associated with the welfare of this parish.

The Woman's Auxiliary has sent a box valued at \$50. to Archdeacon Spurr, of West Virginia, and the Junior Auxiliary a box valued at \$25. for the work among the Shohrone Indians.

The membership of the Church League of the Baptized has been increased to 320.

The rectory sinking fund grows on apace. Some minor repairs have been made to the building and a substantial carriage-house erected by the vestry on the rear of the rectory lot; all without incurring any indebtedness whatever.

The Rev. W. G. McCready, D. D., the rector of Christ church, Easton, has resigned to accept the rectorship of Trinity church, Asheville, North Carolina, to take effect August first.

During his three years stay in Easton he has provided for a debt of \$2,000, \$1,400 of which was upon the organ. Some improvements have been made in the church and rectory and about seventy-five communicants added to the parish. As president of the Mercantile Library, he was able to place that institution on a self-supporting basis.

Be content to do the work God gives you to do.

THEOLOGICAL SEMINARY IN VIRGINIA.

Commencement Exercises—Ordination Services.

The commencement exercises incident to the close of the session of 1906-'07, at the Theological Seminary in the Diocese of Virginia, began with the annual sermon on Wednesday night in the chapel, before the Student's Missionary Society. This was preached by the Rev. Jules L. Prevost, while the missionary service used on such occasions was read by the Rev. G. P. Mayo, assistant to Archdeacon Neve in the Mountain Mission Work Albemarle county, Va.

On Thursday the closing exercises of the Seminary took place at ten o'clock A. M., in the chapel. The procession of students, the president of the Seminary, Bishop Gibson, and professors in their gowns, followed by many of the alumni present, formed in Prayer Hall and marched to the chapel going up the aisle to the choir where the president, professors and students took their appointed seats. Bishop Gibson gave out the 280th hymn, "God of the Prophet, Bless the Prophets' Sons," after which appropriate Collects were read by him. Three essays were then read by members of the Senior class as follows: "The Code of Hammurabae" in the department of Hebrew, by Robert Albert Griesser, Ph. B.; "Defense of the Pauline Authorship of the Pastoral Epistles," in the department of Greek, by William Gibson Pendleton; "The Motive Power in Christian Ethics," in the department of English Bible and Christian Ethics, by Robert Evans Browning, B. A. These essays all showed a high quality of work, and made a most favorable impression on the alumni and friends present.

Bishop Gibson next announced the advancement of the classes on the ground of the successful passing of the required examinations. Messrs. Francis Wellington Ross Arthurs, William George McDowell, Jr., Benjamin Walter Blaine McKinley, Minor Julius Peters, James Athay Stephens, B. A., and Clarence Willard Whitmore, B. A., were advanced from the Junior to the Middle class; and Messrs. Walter Russell Bowie, M. A., Benjamin Dewall Chambers, B. A., Charles Clingman, B. A., Mills Colgate Daughtry, M. A., James Davis Gibson, B. A., Thomas Nevitt Lawrence, B. A., Eugene Sebastian Pearce, Lionel Bligh Perry-Ayscough, Wallace Nelson Pierson, Clinton Quin, B. L. Henry Vaughan Saunders, B. A., Charles William Sydnor, Walter Williams, and Walter Raleigh Noe, were advanced from the Middle to the Senior class.

The following members of the Senior class who took all the departments of study in the Seminary except Hebrew, received certificates: James Gilmer Baskie, Lewis Carter Harrison, B. A., David Henry Lewis, Myron Barraud Marshall, Lorenzo Davenport Vaughan and Milton Rhorer Worsham. Certificates of special departments of study were also given to Ivan Marshall Green, and Alexander Stuart Gibson, B. L.

The following gentlemen were declared graduates of the Seminary and received the regular diploma to that effect:

Robert Evans Browning, B. A., William Wesley Daup, B. A., Robert Albert Grierson, Ph. B., Wiley Roy Mason, William Gibson Pendleton, and Thomas Lowry Sinclair, B. A.

The following members of the Senior class, having attained the requisite standard on examinations in all the departments of study in the Seminary, are recommended to the board of trustees

for the degree of Bachelor in Divinity, to be conferred after writing an approved thesis and the ordination of each to the priesthood: Robert Evans Browning, B. A., William Wesley Daup, B. A., Robert Albert Grierson, Ph. B., and William Gibson Pendleton.

Bishop Gibson then announced that the Rev. R. P. Williams, of Trinity church, Washington, D. C., had generously offered a prize of twenty-five dollars for a special essay, to be written on some subject, approved by the Faculty, in defense of the Christian Faith, competition for this being open to members of the Senior class of the Seminary.

The subject appointed this year was "The Defence of the Virgin Birth of Our Lord," and the prize was adjudged to Milton Rhorer Worsham, of the Senior class, from the Diocese of Kentucky. The Rev. Mr. Williams expressed himself as highly gratified with the essay.

The Rev. Robert Woodward Barnwell, of St. Paul's church, Petersburg, Va., who had been appointed by the Bishop Gibson, delivered a most interesting and helpful address to the graduating class, on the conclusion of which the Bishop pronounced the session of 1906-'07 closed, with the singing of the 672d Hymn, "Blest be the tie that binds," and the Benediction.

Alumni Meeting.

A few minutes after the close of the Commencement exercises of the Seminary, the sixty-ninth annual meeting of the Society of Alumni of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Virginia took place in the chapel with Bishop Peterkin, of West Virginia presiding. By general consent it was agreed that the Rev. E. L. Goodwin, of Fairfax, Va., should deliver the Alumni essay immediately after the opening service, consisting of the 439d Hymn, "O, 'twas a joyful sound to hear," and Collects read by the Rev. G. O. Mead, of Christ church, Richmond. The subject of the essay was "The Causes of the Decline of the Colonial Church of Virginia prior to and during the Revolutionary War." It was an able contribution to the history of the Church in Virginia, and will be published shortly.

The Rev. Kensey J. Hammond then read the list of alumni deceased during the past year, after which the 176th Hymn was sung, and Bishop Peterkin bid the alumni to prayer.

The Rev. Carl E. Grammer, S. T. D., of St. Stephen's church, Philadelphia, next delivered a memorial address on the Rev. Cornelius Walker, D. D., for thirty years professor, first of Ecclesiastical History and then of Systematic Divinity in the Seminary, and whose death occurred last January. The Rev. Dr. Grammer had been unanimously elected for this by the Alumni Association of Philadelphia. The address was characterized by all of Dr. Grammer's brilliancy of diction, power of description and analysis, and by the eloquence of tender affection for Dr. Walker and the Seminary. He portrayed all the forces of Church life in Virginia, and especially the influence of Bishop Meade, Dr. Keith, Dr. Packard and Dr. Sparrow, which made the Seminary what it is, and defended Dr. Walker's own position, which was formed by Dr. Sparrow's teaching more than anything else. The essay was listened to with profound interest by the large body of alumni and friends present,

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and as motion of Dr. McKim, who spoke highly of it as a contribution to the history of the Seminary and Church influences in Virginia, was ordered to be published in pamphlet form.

On the conclusion of Dr. Grammer's address the Alumni took a recess for dinner in the refectory, after which several toasts were responded to in brief speeches, the toast-master being the Rev. Wm. M. Dame, D. D., of Baltimore.

Dedication of the New Chancel Window.

At half past three o'clock the alumni and friends again repaired to the chapel for the Benediction and acceptance of the beautiful chancel window, the handsome and generous gift of Mrs. S. F. Houston, of Philadelphia.

An appropriate service of benediction was read by Bishop Gibson, when the address of acceptance was delivered by the Rev. A. B. Kinsolving, D. D., of St. Paul's Church, Baltimore. In most fitting words he referred to the beauty of the window and to its donor as a daughter of the Church, basing his remarks concerning the missionary spirit of the Seminary on the inscription placed upon the window itself. He made most touching allusion to the heroic lives of many missionaries who have gone forth from the Seminary to serve in the home field of the Church.

The window is from the well known house of Mayer & Co., Munich, Germany, and is a fine specimen of their best work. The colors are both rich and soft, and the figures are excellent. The subject is Christ's Last Charge to His Apostles before His Ascension, and the inscription on the window reads as follows: "In gratitude to God our Saviour for sending forth from this Seminary many faithful men for the world-wide preaching of the Word of Life. Above the window and surrounding the arch are the words of Christ's Communion, as recorded by St. Mark: "Go ye into all the world, and preach the gospel."

Shortly after the conclusion of the service of Benediction the alumni resumed its business session. The committee appointed for selecting the essayist for the next meeting reported that they had selected the Rev. C. B. Bryan, D. D., of Petersburg, Va., as principal and the Rev. Herbert Scott Smith, D. D., of Washington, D. C., as alternate, which report was accepted by the alumni.

The Rev. W. J. Morton presented the report on the progress of the Whittle Scholarship, which the alumni have undertaken to raise through its committee as a memorial to the Bishop Whittle. So far about \$600.20 has been raised. As some time has been taken in doing this it was suggested that this amount be disposed of in some way to form a memorial to the Bishop and the manner of disposal was referred to the committee composed of the Rev. R. P. Williams, W. H. Laird, C. E. Grammer, S. T. D., and W. J. Morton, for their consideration.

The members of the class of 1902 have raised a sum of \$100 as a memorial of their class-mate, the late Rev. John H. Huhn, missionary to Alaska, who died at his post, February 8, 1906. The amount raised is to be expended on books for the missionary department of the Seminary library.

Bishop Gibson reported that the tablet ordered by the Alubni in memory of Dr. Sparrow had been put in place on the south wall of the chancel opposite to that erected to Dr. Packard's memory on the north wall. It is an exact replica of the one to Dr. Packard, and has the following appropriate and fine inscription, written by Bishop Gibson:

"Rev. William Sparrow, D. D., 1801-1874. Received his early education in Ireland, and studied at Columbia College, New York, 1819-1821. Teacher

in Cincinnati College and Professor at Miami University 1823-1825. Acting President of Kenyon College and Professor in the same 1825-1840. For 33 years Professor in this Seminary and for 28 years Dean of the Faculty. Died in Alexandria, Va., January 17, 1874. A Teacher of Teachers, Patient in Thought, Fervid in Feeling, Lucid in Utterance, All Spiritual Truth was his Province and the Chair of Theology his Throne. By order of the alumni this tablet is erected in 1907. A unanimous vote of thanks was accorded to Dr. Grammer for his eloquent and valuable memorial address on Dr. Walker, and the Revs. J. Thompson Cole and Kensey J. Hammond were appointed a committee of publication. The secretary, assisted by the Rev. E. L. Goodwin, was asked to attend to the publication of the alumni essay.

The secretary was requested to write a letter to the Rev. A. B. Kinsolving expressing the thanks of the alumni for his address at the benediction of the chancel window.

The Revs. R. W. Barwell, of Petersburg; G. Moseley Murray, Archdeacon in Maryland, and Herbert Scott Smith, D. D., were elected as honorary alumni. As this was the meeting for the election of officers, the present incumbents were unanimously re-elected, the secretary being asked to cast the ballot, the Rt. Rev. G. W. Peterkin, D. D., Bishop of West Virginia, being president, the Rev. W. M. Dame, D. D., of Baltimore, vice-president, the Rev. Professor Green treasurer and the Rev. Professor Wallis secretary. The number of alumni attending this meeting was larger than ever before, and the character of the proceedings incident to the close of the session and the meeting of the alumni most interesting. Nothing argues better for the present and the future of the Seminary than the enthusiastic interest and the faithful attendance of the alumni in and at its commencements and commemorative services.

Ordination Service, Friday, June 21st.

This impressive service took place at eleven A. M., in the chapel, Morning Prayer being said at 7:30 A. M., by the Rev. Dr. Morris, of Christ Church, Norfolk, Va., and the Rev. G. McLaren Brydon, of Baltimore, Md. Bishop Gibson, the Faculty of the Seminary, the preacher of the ordination sermon, the Rev. Dr. Wm. E. Evans, of Birmingham, Ala., and the candidates for ordinations, with their presenters robed in Prayer Hall, and marched in procession to the chapel, then up the aisle to the choir, Bishop Gibson taking his seat in the chancels already occupied by Bishops Randolph and Peterkin and Co-adjutor Bishop Tucker, the 507th hymn "The Son of God goes forth to war," being sung as the processional. An able sermon was preached by Dr. Evans, from I Corinthians, 4: 1, 2; "Let a man so account of us as of ministers of Christ and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." Those ordained to the diaconate were as follows: By Bishop Tucker, for Southern Virginia; Mr. J. G. Buskie, presented by the Rev. Cary Gamble, and Mr. Wm. Gibson Pendleton, presented by the Rev. Professor Massie. By Bishop Gibson for the Diocese of Virginia: Messrs. L. C. Harrison, B. A., and A. S. Gibson, presented by their rector, the Rev. J. J. Gravatt, of Holy Trinity, Richmond; David H. Lewis, presented by the Rev. John Chamberlain, D. D., of New York; Wiley R. Mason, presented by the Rev. W. A. R. Goodwin, of Bruton Church, Williams-

Burg, Va.; Thomas L. Sinclair, B. A. presented by Dr. Crawford, of the Seminary; Lorenzo D. Vaughan by the Rev. W. M. Clark, of St. James' Church, Richmond, and Ivan M. Green, by the Rev. Professor Wallis.

Those ordained to the priesthood were the Rev. Henry G. Lane, by the Bishop of Virginia, presented by Professor Wallis. By the Bishop of Southern Virginia, the Revs. H. J. Geiger presented by Professor Wallis; J. M. B. Gill, presented by the Rev. A. C. Thomas, of Portsmouth, Va., and the Rev. F. R. Lee, presented by Professor Green. Of the other members of the Senior class, Mr. Robert Evans Brownning, B. A., was ordained to the diaconate on Trinity Sunday by the Bishop of Washington, in the Pro-Cathedral, Washington, D. C., and has been appointed curate at the Pro-Cathedral. and Mr. Myron Barraud Marshall, by Bishop Randolph, at a special ordination recently held in St. John's Church, Portsmouth, Va. The Rev. Mr. Marshall is appointed to work in Southwest Virginia. Messrs. William W. Daup will be ordained shortly by the Bishop of Michigan City, Indiana; Robert A. Griesser, by the Bishop of Western New York and Milton R. Worshan, by the Bishop of Kentucky.

Those ordained deacons at the Seminary have the following appointments: Rev. J. G. Buskie to Emporia, Va.; Rev. Wm. G. Pendleton to Eastville; Rev. L. C. Harrison to Heathsille, Northumberland Co.; Rev. David H. Lewis to Goochland Co.; Rev. Wiley R. Mason to assist the Rev. G. P. Mayo and Archdeacon Neve in their Mountain Mission work; the Rev. Lorenzo D. Vaughan to St. Luke's, Essex Co.; the Rev. Ivan M. Green to Page Co.; and the Rev. A. S. Gibson to assist the Rev. W. B. Lee in Gloucester Co. The Rev. T. L. Sinclair is going as a missionary to the district of Shanghai, China, and will sail in August to his distant field of work.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

The B. S. A. in New Orleans—Ordinations.

A new chapter in the history of the Brotherhood of St. Andrew began on the occasion of the local assembly meeting in the cathedral, which was held June 13th. Same was also the last meeting at which their former president and council member, Mr. H. S. Dixon, was to address them as a layman, and in his behalf the choir of the cathedral came out in force to assist in the service.

The meeting was opened by a short service of prayer, led by the Rev. Chas. L. Wells, assisted by the Rev. W. E. W. Denham. The Dean then addressed the assembly in a few words of welcome, after which Mr. Dixon urged a strengthening of the Brotherhood through the individual Chapters and local assemblies, contending that if the individual was strong, the chapter would be strengthened, which in turn would make the local assembly a power for good. He also gave a very earnest call for consecration.

After his remarks it was resolved to form a choir of men and boys to accelerate in any services of a united nature that might be held in the city.

After the business meeting, the Bishop closed with words of appreciation for the work the Brotherhood had accomplished.

On Sunday, the 16th of June, at Christ church cathedral, Mr. H. S. Dixon, the

first director of the Brotherhood of St. Andrew in New Orleans, was advanced to the diaconate. He has been a faithful worker for over two years as a Brotherhood man here, and to show their appreciation of his services the majority of the Brotherhood men attended the Ordination and partook of the Holy Communion with their former president. The cathedral chapter presented him with a handsome stole as a mark of their esteem.

The sermon was preached by the Bishop, and was especially interesting on account of the 300th anniversary of the establishment of the Church in this country. The Bishop laid strong emphasis on the need of more clergy and the obligation of parents to use their influence to develop gifts in their sons for the ministry of the Church.

Two recent acquisitions to the clerical staff of the Diocese are Messrs. John T. Goodman, and H. S. Dixon. Mr. Goodman was ordered deacon in Christ Church Cathedral, New Orleans, on Tuesday, April 16th. Mr. Goodman is a Louisiana boy, and received his academic and theological education at Sewanee. He has done ministerial work for some years in North Louisiana, as lay reader.

Mr. Dixon is an Englishman, though a resident of the United States for some years. He also has done some work as lay reader, both in Louisiana and elsewhere. He has been largely instrumental in reviving the work of St. Andrew's Brotherhood in New Orleans, and was for some time the president of the local council. He studied for orders under the instruction of the Very Rev. Charles L. Wells, Ph. D., dean of Christ church cathedral.

The ordination of these two men makes a total of ten additions to the clergy of the Diocese in the last fourteen months. There having been a loss of two in the same period, the net gain is eight. The new clergy have taken work as follows:

Rev. W. H. Ball, Lake Providence; Rev. W. H. Beaubien, St. Joseph; Rev. J. W. Bleker, Plaquemine; Rev. E. U. Brun, Bastrop; Rev. R. R. Claiborne, St. Francisville; Rev. Quincy Ewing, Napoleonville; Rev. John Hartley, Lake Charles. The Rev. Messrs. F. E. Alleyne, J. T. Goodman, and H. S. Dixon have not yet been assigned.

The Rev. J. D. LaMothe has accepted the call of St. Paul's church, New Orleans, and will become the rector of that parish on October 1st. Mr. LaMothe is now assistant to Dr. McKim at the Church of the Epiphany, Washington, D. C. St. Paul's church has been one of the strongholds of the Evangelical School in Louisiana. It has traditions of fine and useful work, in carrying on a splendid missionary work among the jails, hospitals, and other institutions of New Orleans, and, on the other hand, in giving generous support to the general missionary work of the Church.

The Bishop of Louisiana will preach the anniversary sermon at the fiftieth anniversary of the foundation of the University of the South, at Sewanee, Tennessee, the Third Sunday after Trinity, June 16th, was generally observed in the Diocese as "Thank Offering Sunday. At the suggestion of the Bishop, sermons were preached on the subject of the Thank Offering in most of the churches. The Bishop himself preached on the topic in Christ church cathedral. The ordination of Mr. H. S. Dixon to the diaconate took place at this service, and the Bishop, in allusion to this, stressed very powerfully the need of an offering of men, as well as of money, to carry on the work developed in the past three hundred years of the Church's life, and to fulfill the promise of the future.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

The Hartford Commemoration.

The commemoration of the Bi-Centenary of the founding of the Church in the Colony of Connecticut was held in Christ church, Stratford, on Wednesday, June 12th. It formed a session of the annual Convention, which had met for business on Tuesday in St. Thomas' church, New Haven.

At half-past 7 the Holy Communion was celebrated by the Rt. Rev. Dr. Vinton, Bishop of Western Massachusetts, assisted by the Rt. Rev. Dr. Edward M. Parker, Coadjutor-Bishop of New Hampshire, and the Rev. W. Ellsworth Cornwall, rector of the parish. Before the hour appointed for the second service, half-past 10, the church and its spacious galleries were filled. The sanctuary had been beautifully and simply adorned with flowers. The procession formed in the chapel under the direction of the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford. A selected vested choir of sixty voices was followed by four members of the Bi-Centenary Committee—the Rev. Dr. Edmund Gilbert, of Southport; the Rev. Joseph Hooper, of Durham; Hon. M. W. Seymour, of Bridgeport; Mr. Henry S. Glover, of Fairfield; more than sixty clergy of the Diocese and visiting clergy, vested; the Archdeacon of the Diocese, the Standing Committee of the Diocese; the Bishops of New Jersey, Pittsburg, New York, Western Massachusetts; the Coadjutor-Bishop of New Hampshire, the Rt. Rev. Dr. Chauncey Bruce Brewster, Bishop of Connecticut, preceded by his chaplain, the Rev. Professor Samuel R. Colladay, of the Berkeley Divinity School, bearing the pastoral staff, presented by the Church in Scotland at the Seabury Centenary, in Aberdeen, in 1884, to the Bishop of Connecticut.

The processional hymn was No. 311, "Ancient of Days, Who sittest enthroned in glory." When the Bishop reached the sanctuary a festival Te Deum in B flat, by C. Villers Stanford, was grandly and smoothly rendered. This is the Te Deum which was sung at the coronation of King Edward VII. The Introit was the 122d Psalm, sung to a Gregorian tune. The Bishop of the Diocese commenced the Communion Office, the portion of Scripture appointed for the Epistle, Genesis 13: 14-16, being read by the Rt. Rev. Dr. John Scarborough, Bishop of New Jersey, and the Gospel, St. Matthew 28: 18-20, by the Rt. Rev. Dr. Courtland Whitehead, Bishop of Pittsburg. The Collect, Epistle and Gospel were specially set forth for the occasion.

The sermon was preached by the Rev. Dr. Samuel Hart, vice-dean of the Berkeley Divinity School, and secretary of the House of Bishops. His text was Ephesians 2: 19-22. Expounding the theme or text as setting forth both the apostolicity and the catholicity of the Church of God, he applied it to the event commemorated and gave clearly and concisely the story of the coming of the Church of England into the Colony and its effect upon the religious life of the people.

The Rt. Rev. Dr. Henry Codman Potter, Bishop of New York, then made a brief address of congratulation, in which he spoke of the relations between the Church in New York and the Church in Connecticut. He thanked Bishop Brewster for his sermon at the opening of the New York Convention last fall—the anniversary of Bishop Seabury's consecration—and proceeded to acknowledge the debt of the whole Church to Bishop Seabury for the American Communion Office, mentioning facts in his personal ex-

perience of its use by English chaplains in Egypt and elsewhere.

The offerings, which were devoted to the general Missions of the Church, were gathered by the wardens and vestrymen of the parish. The offertory anthem was Dr. John Stainer's "Awake, Awake, put on thy strength, O Zion!" The Bishop then proceeded with the office. The Agnus Dei was sung after the consecration. The Bishop was assisted in the administration to a very great company of communicants by the Bishops of New Jersey, Pittsburg and New York, the Rev. Dr. Storrs O. Seymour, president of the Standing Committee, and the Rev. Dr. Hart. Immediately before the blessing, a special thanksgiving was said.

An abundant luncheon, under the admirable management of a committee of ladies of the parish, was served in the town hall to the Bishops, clergy, lay members of the Convention and invited guests.

The commemorative session of the Convention was held at half-past two. The church was filled in every part. The processional was hymn 493, "O, 'twas a joyful sound to hear!" after the Lord's Prayer and selected Collects. The rector of the parish made a brief address of welcome and read a letter of congratulation from the Vicar of Stratford, England, Dr. C. Arbuthnot, to which the Bishop made a suitable response, in which he dwelt upon some of the benefits which the Church brought to Connecticut. He then introduced the Rev. Joseph Hooper, rector of Church of the Epiphany, Durham, who delivered a paper upon "The Church in Connecticut in the Eighteenth Century." The Bishop of Newark, the Rt. Rev. Dr. Edwin S. Lines, read an admirable paper upon Dr. Samuel Johnson and His Contemporaries, in which he showed what Connecticut Churchmen were a century and more ago.

Hymn 487, "Rise, crowned with light, imperial Salem, rise," was then sung.

The Hon. Dr. Frederick J. Kingsolving, of Waterbury, was introduced by the Bishop as a specimen of the laymen of whom the Diocese was proud. He delivered a paper on the "Lay Pioneers of the Church in Connecticut," in which he traced the influence exerted by laymen from the day Colonel Heathcote and Mr. Minson rode to Stratford two hundred years before.

The Bishop of New Jersey made a capital and stirring address, in which he recalled the historic position of his Diocese, mentioning the work of John Talbot, whom he sincerely believed was a Bishop, the meeting at New Brunswick in 1784, which led to the organization of the Church in the United States, the relation between New Jersey and Connecticut, and in a touching manner paid his tribute to the memory of that "Prince in Israel," John Williams, the great fourth Bishop of the Diocese.

After the singing of hymn 491, "The Church's One Foundation," the president of Yale University, Dr. Arthur V. Haley, clad in academic garb, spoke upon the idea of Establishment, the firm foundation for religion and morals which must be laid. He was followed by Dr. John A. Dunning, of Columbia University, who dwelt upon the debt Columbia owes to Connecticut for Dr. Samuel Johnson, the first president of King's College, out of which grew the present University. He considered him briefly as an educator, and contrasted the first graduating class of twenty-nine with the nine hundred and twenty-seven who had that morning received their degrees from President Butler.

Bishop Vinton brought the greetings of his own Diocese and Massachusetts, and alluded to the work of Connecticut mis-

sionaries, Solomon Palmer, John Davies and Gideon Bostwick, in the whole region north of Connecticut, including Berkshire, Eastern New York and Eastern Vermont.

The fifty-second hymn, "Of the Father's love begotten," was then sung.

Several letters, including one from the Bishop of London, which were to have been read at this time by the Rev. Dr. Guilbert, were omitted, as the hour was late. They are to be printed in the full report of the commemoration.

The Bishop-Coadjutor of New Hampshire, Dr. Parker, brought congratulations and regrets, that Bishop Niles, long in Connecticut, could not be present.

Bishop McVickar, who had spoken on Tuesday evening at the missionary rally in New Haven, having been obliged to leave, could not deliver an address, as expected. Mr. Burton Mansfield made the last address upon "The Duties and Privileges of Laymen." It was brilliant, keen and telling, and set forth some of the ways in which a layman could make his influence tell for good upon the Church and the community. After singing hymn 520, "Rejoice, ye pure in heart," the Bishop closed the service with prayers and the Benediction.

The Recessional was hymn 516, "Onward, Christian Soldiers." It was universally agreed that the commemoration was in every particular worthy of the occasion. The programme, intended as a souvenir, had inlaid upon the outer pages of the cover medallions of Dr. Johnson, Bishop Seabury, Bishop Berkeley and the old church at Stratford.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

Call Declined.

The Rev. Thomas C. Darst, rector of St. Mark's church, Richmond, has declined the call recently extended to him to the rectorship of St. John's church, Wilmington, N. C. This announcement will be received by the many friends of Mr. Darst in the Diocese with great gratification. His work in Virginia is one of the greatest, and the prospects of St. Mark's under his leadership are rapidly brightening. He is indeed the man for such an important work.

The Bishop has removed with his family to Orkney Springs, which is his summer home, and from which he will make his visitations.

The Rev. R. W. Barnwell, rector of St. Paul's church, Petersburg, was the preacher at Monumental church, Richmond, at morning and evening service on Sunday, June 23d.

The Rev. John Moncure, D. D., Diocesan Archdeacon of Colored Work, preached in the chapel of the Good Shepherd, on Seminary Hill, on June 20th. This is one of the growing points for work among the colored people in the Diocese.

The Rev. A. Vaughan Coiston, who was recently in temporary charge of St. Paul's, Lynchburg, will have charge of the services in Monumental church, Richmond, during July and August.

The Rev. Alexander Stuart Gibson, who was ordained deacon at the Virginia Theological Seminary last week, preached his first sermon in his home church, Holy Trinity, Richmond, on Sunday morning, June 23d. Mr. Gibson will leave for his new field, in Gloucester county, this week.

The Rev. Messrs. David Lewis and Ivan M. Green, who are among the recently ordaineddeacons, preached their first sermons on Sunday, June 23d, at Dum-

fries, Prince William county, and Aquia, Stafford county, respectively.

The Rev. Edward Valentine Jones, of Grace church, Albemarle county, has been called to the rectorship of Cople parish, Westmoreland county. Mr. Jones is one of the most useful of the country clergy in the Diocese. He has been in his present parish for eighteen years, and it has prospered greatly under his leadership.

Archdeacon Tyler has just closed a successful parish mission at Clifton, Fairfax county.

The Rev. Dr. William E. Evans, rector of the Church of the Advent, in Birmingham, Ala., late of the Monumental, Richmond, was a visitor in Richmond this week, preaching in St. James' church on Sunday, June 23d, at morning and afternoon service, and in St. Mark's at night, to very large congregations.

PENNSYLVANIA.

Rt. Rev. O. M. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Church of the Incarnation—Commemoration of the First Communion at Jamestown—New Parish House to be Built—Dedication of Churchyard.

The Year Book of the Church of the Incarnation has just been issued. In giving the reports of the various branches of work it shows great activity in all departments. Not the least pleasant feature of it is the prominence it gives to the work of the Rev. Joseph D. Newlin, D. D., rector emeritus, when it calls attention to the approaching semi-centennial of his ordination to the diaconate by Bishop Alonzo Potter, in St. Mark's church, on St. Matthew's Day, September 21, 1857, who advanced him to the priesthood in the same church on January 19, 1860. In his four anniversary sermon, the rector, the Rev. Van Pelt Levis, speaks plainly of the triumphs and short comings of the parish and touches on its past and future. The fact that he has been obliged to move three times in the past year gives great emphasis to his appeal for the rectory fund towards which \$750 has been contributed. An endowment fund has been begun and the offerings on each Trinity Sunday are to be devoted to that purpose. He presses upon his people the ever-increasing need of a modern, well-equipped parish house. During the past year 198 services were held; 141 sermons and addresses were delivered; sixty-eight celebrations of the Holy Communion; 1400 pastoral visits; 372 families or parts of families; 710 communicants; thirty-three baptisms; thirty-seven confirmed, eighteen marriages; forty-five burials. During the four years of Mr. Levis' rectorship, 122 baptisms; 162 confirmed; fifty-eight marriages; 152 burials; 3855 visits made.

In most of the churches there was a corporate Communion for men in commemoration of the 300th anniversary of the first celebration at Jamestown. The number of men receiving was in every case very large. At old Christ church there were two celebrations, with a historical sermon at the late service. The offerings were large, being headed by a liberal sum from the rector elect. At the church of Our Saviour, Jenkintown, the offerings were \$19,000; at Holy Trinity \$7,500, but it is expected that it will reach \$10,000 at St. Peter's church, \$4,100 has been given.

Bishop Darlington acted as chaplain of the day at the commencement of the University of Pennsylvania, on June 19th. Among those who received honorary degrees was George Wharton Pepper, the secretary of the committee of the General Convention on the M. T. O. Upon nine was conferred the degree of Doctor of Laws.

The Rev. Cresswell McBee preached the baccalaureate sermon before the graduating class of the Lansdowne High School in his church, the Church of St. John the evangelist, Lansdowne, on Sunday morning, June 16th.

A contract has been awarded for the erection of a stone and brick parish house for the Chapel of the Mediator, of the parish of the Holy Apostles. It will be 56.2 by 144 feet, according to plans by Churchman and Thomas. Bishop Whitaker dedicated the extension of the churchyard of Trinity church, Oxford, Philadelphia, on Sunday afternoon, June 16th. This addition includes the larger part of the ground deeded in 1700 for the use of "Our Holy Mother, the Church of England."

The fifty-fifth anniversary of the founding of Christ church, Germantown, and the fifteenth of the present rector, the Rev. Chas. H. Arndt, was observed on Sunday, June 16th, the Rev. J. Saunders Reed preaching in the morning. The Rev. James H. Lamb, D. D., who was a scholar in the Sunday-school under the first rector, the Rev. Addison Atkins, D. D., addressed the school in the afternoon, as did also his son, the Rev. Addison Atkins Lamb. The Rev. Carl E. Grammer preached in the evening.

NEWARK.

Rt. Rev. E. S. Lines D. D., Bishop.

St. James', Ridgefield, Destroyed by Fire—Ordinations—Clerical Changes—Corner-Stone Laid—Allendale Church Rebuilt.

St. James' Church, Ridgefield, was entirely destroyed by fire on Sunday evening, May 26th. The parish was just undertaking to build a rectory, which was very much needed, when this fire came. There was an insurance of \$2,500 upon the church which was all that could have been carried, but it will not of course replace the church, and the assistance of Churchmen in the Diocese is asked.

On the morning of June 1st in Grace church, Orange, Morgan Ashley and John J. Bridges were ordained deacons by Bishop Lines. The rector, Charles T. Walkley, preached the sermon and presented the first named candidate. The second was presented by Rev. David N. Kirkby. On the morning of Trinity Sunday, in Grace church, Newark, Julius C. H. Sauber was ordained deacon. He was presented by the rector, Rev. Elliott White, and the sermon was preached by Rev. Dr. Charles H. Hayes. On June 6th, in the House of Prayer, Newark, Rev. Wm. A. Long and Rev. Walter E. Howe were ordained priests by Bishop Lines. The sermon was preached by Rev. Dr. Holley. The first named was presented by Rev. H. M. Ladd, and the second by Rev. Dr. Jenvy.

Rev. Almon A. Jaynes is to enter upon his duties as vicar of Christ church, Newark, July 1st.

Rev. Wm. A. B. Holmes has taken charge of Trinity chapel, Bayonne.

On the afternoon of June 8th Bishop Lines laid the corner-stone of the new parish house of St. John's church, Passaic, which has been given by Mrs. John Ward of that city. The Bishop made an address, as did also Rev. Dr. Mombert, a former rector.

Recent confirmations have been: Trinity church, Irvington, 12; Atonement, Tenafly, 6; St. Hilda's School, Morristown, 12; St. John's, Hasbrouck Heights, 10; Epiphany, Allendale, 7.

Rev. James W. Smith, formerly of St. Andrew's, Newark, has taken charge of the work at Tonah, Wisconsin.

The fiftieth anniversary of the ordination of Rev. C. S. Abbott, of Belleville, will be quietly observed on Friday, June 28th. The same day is the same anniversary for Bishop Scarborough.

Rev. George P. Armstrong has accepted the call to Trinity church, Paterson, to begin his work September 1st.

The church at Allendale has been rebuilt, the old church becoming the chancel of the new church and connected with the parish house so as to make one of the most attractive and best adapted rural churches in the Diocese. Rev. J. W. Jackson went from the Seminary to this rural Mission some five years ago. He has now seen the building of an excellent parish house at Allendale, the building of the beautiful stone church at Ramsey, the entire rebuilding in a larger way the church at Allendale, and now the people will turn their attention towards the building of the parish house at Ramsey.

Under authority given by the Diocesan Convention the Bishop has appointed commissions of twenty-five or more clergymen and laymen on the Relation of the Diocese to the Board of Missions; on Church Extension in the Diocese; on Religious and Sunday-school Instruction, hoping to get these important subjects before the Diocese in a larger way in the autumn and the coming year.

The annual report of St. Barnabas' Hospital, just published, shows that of the 1,023 patients cared for last year in the wards and rooms the members of the Episcopal Church were 146; number of Roman Catholics 172; Jews 142; Presbyterians 107; Methodists 81, showing the general character of the service of the Hospital. Some four thousand were also treated in the clinics. Every occupation was represented, but housewives numbered most 289. The Endowment Fund has now been raised to about \$100,000, but the maintenance of the Hospital requires great interest and generosity on the part of Churchmen.

ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

Notes of the Diocese.

The University of Arkansas, at Fayetteville, conferred the honorary degree of LL. D. upon the Rev. George Gordon Smeade, rector of Christ church, Little Rock, and the Rev. W. D. Buckner, rector of Trinity church, Pine Bluff, at its recent commencement exercises. The baccalaureate sermon was preached by the Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee, which left a lasting impression upon the more than 1,000 students, most of whom belonged to other Christian bodies.

The Bishop of Arkansas has taken up his residence at his country place, Brownella Cottage, Galion, Ohio, and should be addressed accordingly.

The Rev. J. H. Judaschke, on account of bad health, has been granted a three-months' leave of absence, during which time he will undergo medical treatment in the hospital of the University of Pennsylvania, in Philadelphia.

As we let the balmy air of spring and the germ-destroying sunshine into our houses, we may also open wide the windows of the soul, and invite the light and love of heaven to penetrate every nook and corner of our being with its purifying, health-giving influence, driving out the unwholesome dampness of depression, the devouring moth of worry, the noxious germ of envy, and every evil thing that lurks in darkness. "Open the windows—Light and God stream in."

Clerical Salaries.

From the Council Address of the Bishop of Alabama.

The general recital, as wearing as statistics ordinarily are, cannot but fill our hearts with enthusiastic rejoicing. From the extreme borders of the Diocese, as from her central portions; from the mission stations, as from the larger parishes, comes the message of a loving care for our Father's House of Prayer and the donation of costly gifts for the beautifying of its sacred precincts. Churchmen have given this year as never before, and their gifts have partaken largely of a free will offering, without the possibility of personal return. Let us thank God, my brethren, and take courage.

Across this bright page there rests a single shadow—dense but movable; may we not remove it? Have we forgotten, or have we only postponed the thought of those who stand ready to share every man's burden, and willing uncomplainingly to carry more than an unequal portion? Possibly never before in its history has our country been more prosperous and our people better able to give. With prosperity has come a corresponding rise in prices. The bare cost of living has increased a full 30 per cent, during the past not many months. Have you forgotten that your rector and his family must bear this increased cost or bread and meat and clothing? Have you forgotten that your rector has no other source of income save the salary which you pay? An examination of the parish treasurers' books throughout the Diocese will show little change in the amount paid in this department of Church maintenance during the past many years, save that now and then the clergymen has been requested to accept a decreased salary on account of supposed stringency. Few of our salaries have been increased, and none of them proportionately to the ability of the people or to the cost of living.

Go back to your homes, my brethren of the laity, and mark this down as an obligation that presses and a duty that should not be postponed. Call your vestries and mission wardens together and see that a substantial addition is made to the salary of your clergyman. If it must be a pinch, better pinch the many than allow the weight to fall with crushing force upon the one. I need not tell you that the clergyman who merits the salary he now receives in the Diocese of Alabama, is earning, by count of hours and labor, a salary of double the amount. Don't make the pitiable mistake of waiting until your clergyman reminds you of the need in his home and of your duty in the matter. He will probably never tell you unless pressed to the wall—and in the meantime honest men, and true men, and noble men are embarrassed, if they do not suffer. Upon the subject of their salaries, our clergy cannot speak your Bishop can. Go home with the intention of seeing that your rector's salary is placed at an amount that will permit him to do his work without the morning counting of nickles for the meagre household expenses of the day.

Do not despise your situation; in it you must act, suffer, and conquer. A great many young Christians particularly need. There is no Christianity in criticising other people for not being as good as we think they ought to be. From every point on earth we are equally near to heaven and the infinite.—Amiel.

of what it has got.—Spart.

Govetousness, by a greediness of get-end of setting; it loses the enjoyment

Personal and News Notes.

The Rev. Edmond Phares has resigned Christ church, Moberly, Mo., and taken temporary charge of Trinity, De Soto, Mo.

Archdeacon William M. Walton has changed his residence; he may now be addressed at Richmond Heights, St. Louis, Mo.

The Rt. Rev. G. H. Kinsolving, D. D., Bishop of Texas, will spend his summer vacation at York Cliffs, Maine, and should be addressed accordingly.

The Standing Committee of the Diocese of Fond du Lac has organized with the Rev. Frank Albien Sanborn as president, and the Rev. A. Parker Curtis, of Oneida, Wis., as secretary.

The Rev. W. G. McCready, D. D., rector of Christ church Easton, Md., has resigned to accept the rectorship of Trinity church, Asheville, N. C., to take effect August 1st.

At St. Matthew's cathedral, Dallas, Texas, on the Second Sunday after Trinity, the Bishop of the Diocese consecrated a new lectern presented by the Altar Guild, as a thank offering for the preservation of the life of Archdeacon Stuck, of Alaska, from a watery grave.

A new church building is to be erected at once for St. Paul's congregation, Decatur, Ala. It is to cost about \$15,000. No services have been held in Decatur for some time, but when the new church is completed regular services will be held.

The Rev. Austin W. Mann preached the baccalaureate sermon, in the sign language, at the Ohio institute at Columbus, on Sunday, June 9. On June 10 and 11 he filled appointments at All Saints' church, Portsmouth, and the cathedral, Cincinnati.

Grace church, Galveston, Texas, has been raised to the grade established by the city authorities. The expense in money and labor were very great, and it is considered a great engineering feat to raise the heavy building and tower, without in any manner injuring the building.

The Rev. John S. Lightbourn, assistant in Christ church, Nashville, Tenn., and Mrs. Lightbourn will spend July and part of August in Bermuda. This trip is given them by friends—former parishioners of Mr. Lightbourn while in Georgia. Their address will be "Rockland," Warwick (east) Bermuda.

The Rev. Dr. V. Mott Francis, of Newport, R. I., died on June 7, aged 74 years. He had been a vestryman of Trinity church since 1888, with the exception of one year, and a delegate to the Diocesan convention for many years. The church at Prudence Island was founded by him.

The Rev. George W. Lay, son of the late Bishop Lay of Easton, Md., and great-nephew of the late Bishop Atkinson of North Carolina, after nineteen years service as a master in St. Paul's School, Concord, N. H., has accepted an election to the rectorship of St. Mary's School for Girls, Raleigh, North Carolina, and will enter upon his duties at the beginning of the September term. Till then address Concord, N. H.

Christ church, Statington, Pa., The consecrated by Bishop Talbot. The building, with furnishings, cost \$10,000. The corner-stone was laid last October. The land was presented by Mr. and Mrs. James L. Foote, the chancel window having been given by Mr. Foote in memory of his wife, to whose efforts the new church is due. The altar can-

dlesticks were presented by Archdeacon Radcliffe, also in memory of Mrs. Foote.

The thirty-ninth commencement exercises and 50th anniversary of the organization of the University of the South was held at Sewanee, Tenn., June 20-27. The semi-centennial sermon will be preached by the Bishop of Louisiana. At the memorial service, Sunday, June 23, there were addresses by the Bishop of Tennessee, and by the presiding Bishop of the church and by Dr. W. M. Polk, of New York City. The Rev. W. A. Gueny, of the University, and others also delivered addresses.

The Fifth Sunday After Easter.

A special for supplications arises from the fact of Christ's Ascension into Heaven. Having departed He sends the Holy Ghost to teach us how to ask for what we need, to guide us when He is gone away from us and to comfort us till He comes again. This Sunday, we make our supplications for all things necessary for our souls, and on "Monday, Tuesday and Wednesday before Holy Thursday or the Ascension of Our Lord" being Rogation days, for all things necessary for the body. In our supplications we implore the assistance of God's Holy Spirit, that we may know what to ask for and how to ask. Our Collect today is, ". . . . that by Thy Holy Inspiration we may think those things that be good and by Thy merciful guiding may perform the same." Ascension Day teaches us, amongst other things, to depend upon the Holy Ghost, the Comforter, because our Lord promised to send the Holy Spirit to us and not leave us destitute. Our prayers are not addressed to the Holy Ghost, except in one clause of the invocation of the Litany, and in the "Veni, Creator Spiritus," the Hymn Prayer in the Ordinal, but we ask the Father for the Holy Spirit. There are numerous prayers to God for His Holy Spirit's graces. The opening prayer in the Holy Communion is "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit." There used to be a "calling down" of the Holy Spirit upon the elements of bread and wine in the Prayer of Consecration, but unfortunately this was expunged from our Prayer Book. It is retained, however, in the American Church Prayer Book. The gift of the Holy Spirit is the guarantee that Our Lord has left His Presence in the Church until He come again. He has ascended to prepare a place for us and gives the Holy Spirit to His Church to guide and comfort His people till He comes. Although removed from our sight He is powerfully and helpfully present to bless, sanctify and preserve us through Sacraments and prayers, able to supply abundantly all our needs both for body and soul, and bids us ask in His Name and we shall receive.—Canadian Churchman.

Creeds.

Creeds are not "old and musty conventions"; they are the foundation stones of the great temple of the belief rising from them, and towering nearer and nearer to the heaven of full knowledge. They are the old spring and source from which flows the streams of personal religious experiences, bringing forth the fruits of holy lives. They contain the accumulations, the authorization and the authentications of the past, in which the mind and the working of the mind, the soul and the best efforts of every soul should be brought to bear, in order to translate them into the expression of personal belief and to assimilate them into the result of personal righteousness.—The Bishop of Albany.

FAMILY DEPARTMENT.

The Deacon's Advice.

"Think more of the harvest and less of the labor,"
Said good farmer Smith to his neighbor one day,
Who paused on the hillside, both stony and sterile,
To chat with the deacon, hard-handed and gray.

The prospect seemed cheerless where even weeds wilted,
And oft would the husbandman growl and lament,
Yet still he worked on, with heart unconfiding,
Vexation his portion, instead of content.

Soft dews and warm rains on the hill-side descended;
A capital crop blessed the young farmer's eyes,
"Oh, fool that I am," in the autumn he murmured,
"My summer-time doubt I now deeply despise!"

"I might have been spared all the fretting and worry;
The deacon was right, and my duty was clear—
Think more of the harvest and less of the labor,
I'll sing both in spring and in autumn next year."

"Think more of the harvest and less of the labor,"
Should be the grand motto of all as they toil;
For God will bless those who act nobly and wisely,
And flowers will spring from unpromising soil.

—*Youth's Companion.*

A Fishing Party.

M. A. Nichols.

The party consisted of four boys and one girl, of varying ages, which included father and mother—none very old—the boys scattered along in their 'teens, but all comrades in work and sports.

The afternoon previous to this had been a strenuous one for all concerned. If the weeding of the large field of sugar beets could be finished that day, the morrow promised a holiday for the entire family.

There had been so much rain this season that the weeds fairly choked the beets, and had to be carefully removed with the hoe, so as not to break the leaves. It was hot and sultry weather, and when the last weed was slain, they were so tired that Bob said:

"Mother, don't get any supper to-night, just let's have bread and milk."

"No, indeed," said mother; "we will have a cooked supper; something to revive our drooping spirits."

The next morning they were up by daylight. A couple of chickens were killed, dressed, and broiled, a layer cake baked and jellied, a vegetable salad made, which, with pickles, cheese, bread and butter and cold coffee, made them an appetizing luncheon; and they were ready to start at seven o'clock for the bottom lands of the Wisconsin River—some three miles distant—for the double purpose of getting certain shaped posts from their wood-lot there, and to spend the day in fishing, which promised them great pleasure.

The morning was bright and beautiful, the birds made the air vocal with their

songs, and the ride to the river was refreshing, and greatly enjoyed.

After the arrival at their rendezvous and the horses were made comfortable, the party separated; the boys to fish, the father to cut the posts, and the mother to recline on an improvised couch on the bank, while watching the boys fish, and just rest. Their fishing tackle was of the most simple kind; hooks and lines attached to their sapling fish-poles—one for each—with angle-worms for bait, which were not forgotten in the early morning, so that nothing marvelous in results was expected; but very soon, Will excitedly exclaimed:

"Here is a whopper! Bob, get the gun, quick, and shoot it before it breaks this cord. Harry, bring the spear!"

Meanwhile father rushed to the horses' heads, while bang! went the gun, and the spear helped to rescue from sinking a ten-pound pickerel!

Just at that juncture mother called out: "Just see the clouds; we are going to have a shower!"

"That's so!" said father, looking anxious, "and here we are, in among the trees."

"Let's get out into that clearing just a little way from here, quick!" said Robert.

The horses were hitched to the wagon, everything flung in, and soon they were standing in the midst of a clearing of some extent, with some low bushes sufficiently strong to which to hitch the horses, and, removing their headgear, they immediately went to browsing.

"When it rains, get under the wagon," ordered father.

"No, we will all get wet," declared Bob. "Let's make a tent of the wagon-box!"

So they quickly removed the box and set it up slantingly against two strong shrubs, and placed a horse-blanket on the open side. Arranging a blanket on the lower side of the wagon-box gave them seats, where they could look out at the poor horses and comfort them during the pelting storm; there was room also for the lunch basket, and a pail of oats. They came out without a wet feather after the storm was over!

Old Sol shone brightly in a short time; their lunch was eaten, and the pleasures of the day resumed again. Mother tried her hand at fishing, and beat them all—"her usual luck," they laughingly declared—and every one was satisfied because it was mother.

They came home with a string of fish four feet long; and such is the satisfaction of successful fishing that they did not mind the thorough drenching they were favored with on coming home, refreshed from the day's outing both mentally and physically, and in full accord with the sentiments of Eugene Field, as he sang:

"When I invade a pickerel hole,
Or seek a troutng brook,
I'll take an alder pole
And use a Limerick hook.
Of stylish tackle, fair to see,
Let modern sportsmen prate,
But leave the modest bob to me,
With angle worms for bait."

—*Young Churchman.*

Dilly.

No wonder she was called Dilly. Such a bit of a girl was altogether too small for grandma's quaint old Quaker name, Diligence.

And no wonder she was sober, for she and mother and little Don had all been

invited to spend vacation with Grandma Diligence. Then Don had been taken with the croup. He was better, but still "too croupy" to go out of doors.

"Dilly," exclaimed mother; suddenly, "there's no reason why you shouldn't go by yourself. You know what train to take as well as mother does. And grandpa will meet you."

"O mother," said Dilly, "could I really truly go? Without you?"

"Of course," said mother. "Don's all right, now. And you're a big girl. Run along and get ready. Mother'll pack your satchel."

Dilly fairly danced into her dainty little clothes. "There will be turkey, you know," she said to herself, "and maybe plum pudding. And, anyway, there'll be ice-cream."

At last Dilly was ready. She kissed Don. Then she kissed mother. "I wish you were going, too," she said a little wistfully. "Maybe grandpa and grandma won't be glad to see just me."

"Oh, but they will be, little daughter," said mother. "Now run along. There's just a half-hour to train time. Be sure to have grandpa or some one put you on the right train Friday. Or stay over Sunday, if you like, Dilly. We'll be all right."

"I'll see, mother," said Dilly, feeling very important indeed. "Good-bye." The door banged gaily. Dilly was off.

From the window mother and Don watched her. "Why, she's coming back," exclaimed mother. "Forgotten something, Dilly?"

"I didn't tell Tinker I was going," said Dilly, "and he might feel hurt. Good-bye, Tinker," she cooed to the big sleepy yellow cat in the chair. "I'm so sorry I can't take you. But you see, there's Duke. And someways dogs don't like you."

"Run along, dear," said mother.

"There's time to kiss Don again," said Dilly, hugging him. "And you, too, mother. Are you almost quite sure you can spare me?"

"Oh, yes, Dilly," said mother, cheerily. "Now be off."

"She's coming back—Dilly is," said Don the next minute.

"I just came back to say," panted Dilly, "I think—I won't—stay over Sunday."

"Just as you like, Dilly," said mother.

"You might miss me, you know, mother." Dilly's hand was on the door-knob.

"Of course, mother'll miss you," said mother, smilingly; "but she'll think what a good time you're having. Now, Dilly, do run along. And, when you get to the corner, if there isn't much time, you'd better take a car."

"Good-bye, mother," called Dilly. Then she went slowly down the walk. She turned and blew a kiss to Don. Then she ran off as fast as her two little plump legs would take her.

Out of sight of home, Dilly's run became a hippity hop. Her hippity hop became a walk. At the first corner she paused. "I wonder," she said to herself, "which way I'd better go. This way is longer, but I like it best, and I guess there's time enough."

For several minutes Dilly walked briskly, then her footsteps began to lag. "Mother's going to miss you awfully," said a little thought.

Just as that thought spoke, Dilly came to the last corner. She looked at the big clock. "I've ten minutes yet," she said. "I guess I won't take a car."

It was a long street, and some way Dilly couldn't hurry. Her thoughts talked among themselves. "Who'll do the errands?" said one, anxiously. "But there'll be turkey, you know," suggested another, "and the loveliest ice-cream and little nut cakes."

"Who'll 'muse Don, I'd just like to know," asked a thought. "But you'll have the wish-bone," said another, gaily, "cause you'll be the littlest girl there."

"It will be only to-day and to-morrow," said a thought 'way in the back part of Dilly's head, "then you'll be coming back."

"But there'll be two whole long nights," said another very loud.

Dilly's feet came to a sudden stop. She looked in at the window of the big candy store. Afterward the sight of that window made a queer burning in her throat.

"If you don't hurry, you'll miss the train," said a big thought.

That started Dilly along. But her feet went more and more slowly. Cars whizzed by—gongs clanging. Hacks rattled past. People with satchels jostled her. Dilly had a queer breathless feeling. The satchel was heavy. She set it down. She leaned against a doorway to rest. Then a thought, which had been trying to get in a word for ever so long, spoke right out, "Why not miss the train?" it said boldly.

Dilly picked up the satchel. She took as many as ten quick steps. Then she began to lag again. Slower—slower—slower, her feet dragged heavily along. Sometimes they scarcely went at all. You wouldn't believe such speedy little feet could go so slowly and stumblingly. Then suddenly, across the clear frosty air, came a long shrill whistle, a deafening rush and roar. The train was coming.

"Run!" called several thoughts. But Dilly walked slowly along. Grasping her satchel tight, she went into the waiting-room.

A string of people hurried through the gate. They were coming in, not going out.

Dilly took a long breath. "Please," she said to the man at the gate, "has my train gone?"

Every one knew Dilly. "Just gone, Dilly," he said soberly. "Were you goin' to your grandpa's? Well, now, that's too bad!"

Fifteen minutes later Dilly dashed into mother's arms.

"O mother," she cried, "O mother, I missed my train."

"Missed the train?" repeated mother. "But, Dilly, how could you!"

"You see, mother," said Dilly, "some of me wanted to go, and some of me wanted to stay with you; and my feet wouldn't hurry. O mother, can't you think how it was?"

Mother laughed a little, but she hugged Dilly close. "Mother knows," she said.—Alice E. Allen, in 'Christian Register.'

The Rainy-day Visitor.

By Anna Louise Berray.

Probably Ernest was as scarlet as Grandma's tomato pincushion by this time. Minnie watched the little rivers run down the garden path into the little lake at the gate. She sighed. Scarlet fever was the only thing Ernest had not divided with her in all the nine years of their twin lives.

Grandpa was asleep on the sofa with a newspaper over his face; Grandma dozed in her easy chair by the fireside. It seemed as if they were always asleep. She thought of Mrs. Todd's baby who was always taking a nap when she wanted to take him riding. "People seem to sleep a good deal at the top and bottom of their lives," she said to herself, and sighed again.

Grandma sat up with a start. "Why,

child," she exclaimed, picking up her knitting, "I must have closed my eyes for a second. I was just wondering," she went on briskly, smiling down at the doleful little face, "if you wouldn't like to read the diary your mother wrote when she was ten years old."

Minnie with wide eyes followed Grandma to the book-case. A mother only ten years old made one feel solemn. After a few minutes' search the book was found. It was of faded red leather with "Diary" printed across the back in gold letters. There was a red pencil tied to it with a ribbon that had once been blue.

As soon as she began to read, Minnie forgot that it was raining, forgot that she was lonesome and homesick.

"Easter Brown and me are going to kepe a diry," it began. Minnie stopped reading. Could that possibly be Aunt Esther Brown, who lived at Waterlee, "our adopted aunt," as the twins call her?

"That is just who it was," said grandpa, waking from his nap in time to hear Minnie's excited question.

She could hardly let the book go long enough to eat her dinner. At the very end of the book came the most exciting part. She was going slowly to make it last as long as she could when she read this:

"Ester Brown and me are to old too play with dolls eny more, so we are goin' to put our paper dolls all in the seekerit drawer of the old sekeritaree, and never look at them again. Cross you're herte and hope to di."

"Grandpa, Grandpa, Grandpa!" cried Minnie, dancing up and down. "Is there a secret drawer in the secretary?"

"Yes, yes," said grandpa, rubbing his chin. "Let me see. Pull out the second drawer from the top. It's right in the back of that."

Minnie did so, trembling with excitement. She found a little, narrow drawer, but it was empty.

At the sight of her disappointed face grandpa came to help her. They hunted for half an hour, but no other secret drawer could they find. They were about to give it up, when grandma, who had joined in the search, said suddenly:

"Father, didn't she mean the old secretary? You know we bought this one the spring after she was nine, and she and Esther had the other in the attic to play with."

Up into the dark, musty attic went the three. There in the dormer window stood the secretary, covered with dust and cobwebs. If Minnie had hard work to keep from screaming down-stairs, she had harder work now, as at last grandpa opened the secret drawer, and handed her a pile of what seemed to be dusty papers.

It was indeed the paper doll family, put there so long ago by the two little girls.

When they were dusted they appeared as good as new, and Minnie spent the rest of the day playing with them. She laughed and laughed at the queer style of the clothes they wore. At bed-time, when she gathered them up, she said to her grandmother: "It was just like having my little girl mother come to play with me."—*S. S. Times.*

With stranger and pilgrim and friend,
Keep to the right, and you need have
no doubt.

That all will be well in the end.
Keep to the right in whatever you do,
Nor claim but your own on the way;

Keep to the right, and hold on to the
true

From the morn to the close of life's
day!

On Getting Acquainted with our Families.

It is not that we do not love our families, but that we do not know them. Love—even the most self-sacrificing—does not imply understanding. Many a mother who would die for son is utterly blind to his most cherished aspirations. Many a father who would ruin himself for his daughter's happiness cannot converse with her an hour. Brothers and sisters generous to a fault, live side by side with no mutual interests.

Of course we know well enough all the faults and foibles of our families. There is no trouble on that score. We may take a clannish pride in concealing them from strangers, but we discuss them freely among ourselves and openly charge the offenders with them. This knowledge, far from helping us to a better understanding, is a positive hindrance. We have a curious way of magnifying the faults till they entirely overshadow the virtues. The charity which condones and palliates the failings of strangers, seems singularly lacking in family life. Moreover, with this exaggerated sense of our relatives' faults we take no pains to search out the more delicate and subtle traits of character. In fact it does not occur to us that they are worth knowing; we are too busy getting acquainted with other people.

So day after day we sleep under the same roof and sit at the same table, and touch each other's lives only on the surface. The fault is of course a two-sided one; we not only fail to understand the others, but we do not let them understand us. We neither seek in them nor offer to them the best things of life. We have a peculiar reticence—almost a shyness—in unveiling our hearts in our own family circle. Our most intimate relations are usually with outsiders.

Thus it often happens that we first learn from strangers how to appreciate our very own. Have you not sometimes marveled to see some member of your family "blossom out" in the presence of a stranger? Have you ever surprised any of your family somewhere outside the home and been surprised yourself to see him, as others see him? Parents hear with amazement—if not incredulity—the teacher's account of the children's ability in this or that direction. The boy first learns from his father's old college chum that the "old man" is a wit; the girl from her grandmother or aunt that her mother was a belle. By and by, when boy or girl comes to marry, it may be from the new "in-law" that the family learns of hidden traits and tastes which in long years of intercourse they had never suspected.

We are wont to complain that we have no time or opportunity to get acquainted with our families. The thousand and one calls of our rushing modern life exhaust our vitality. With too many books, too many social pleasures, too many clubs, too many philanthropies, there is nothing left for us for our home times. The argument is tiresomely familiar; we have heard it fully exploited in the plea for the "simple life." But it is vain to rail against mere externals when the real difficulty is with ourselves. The utmost simplicity of life does not necessarily bring mutual family understanding, nor does a complex life destroy it. If we really want to know our people better we shall find a way.

Sometimes the revelation comes in a great crisis; sickness, financial distress, peril, bereavement. At such times our shyness drops off, we lose our self-consciousness. In the presence of the great realities we show the best which is in us. We are drawn together in an intimacy which sweetens the bitterest calamity. And then we learn what we have

been missing all along, how much we might have had for the mere asking—and giving. Thenceforth we can never altogether relapse into the old indifference.

One of the most pathetic little stories I ever heard was of a sister who only came to know her brother on his death bed. They had loved each other dearly, but his shyer and more sensitive nature had found expression difficult. It was from outside friends that she afterward learned of things she never dreamed of—strangest of all how constantly and proudly he had talked about her, while all the while she had supposed him so indifferent. They walked apart till God brought them together in the strange and awful moment of approaching death. Then the barrier between them fell away and they looked into each other's souls. They parted in the joy of a new understanding which eternity shall bring to perfection.

The longing for sympathetic companionship is one of the deepest hungers of the human heart. Life fulfills itself in relation to other lives. No one is quite so lonely that he does not sometime open his heart to another. Happy are they whose closest friends are members of their own family.—Congregationalist.

Xylolin.

Cloth made from paper, or from the same wood fiber which enters into the manufacture of common newspaper, is the latest practical invention which is of sufficiently widespread importance to attract world-wide attention. Xylolin, as it is called, is a textile made of a paper thread or yarn, spun from wood fiber, so in reality it is cloth made from paper.

Says a recent consular report, speaking of this paper cloth:

"To the ingenuity of a well-known Sax-on inventor and manufacturer, Herr Emil Claviez, is due the production of a paper yarn, termed 'Xylolin,' that has been successfully used in a wide range of textile fabrics. The utilization of paper wood fiber in this new and practical way and the extreme cheapness of the material compared with other yarns now in use, is really a remarkable achievement. It should be said that this is not a haphazard discovery; but rather the logical result of years of painstaking study and experimentation. After the final development of the theory at first in mind, into tangible material for all manner of uses in textile industries, the paper thread and yarn, loose or tightly spun, of all thicknesses, have since been woven into almost every conceivable fabric and tested and retested, until the invention has become an important commercial success."

"It is a serviceable substitute for cotton, jute, linen and even silk. When bleached the yarn or thread is of snowy whiteness, and at a first glance cannot be distinguished from cotton. It can be woven to appear as homespun linen. It combines the good qualities of cotton and linen at one-third the price of cotton and one-tenth the price of linen.

Among its good qualities, it is stated, is the fact that it can be more readily dyed in the delicate shades than can cotton or silks. Factories are already at work in England and Bohemia, turning out the paper yarn in quantities.

The most extensive use to which it has been put up to the present time is in the manufacture of rugs and carpets, which are said to have stood the test, are easily cleaned and are unpalatable to moths. From it is made a substitute for jute bagging, which combines strength with lightness, and can be made at half the cost. Among its other finished products are outing hats for men, canvas shoes and slippers, towels, wall hangings, clothing and even complete suits of outer

clothing, the material for an entire suit costing not over one dollar.

The Birthday.

Call her not old, although the flight of years
Has measured off the allotted term of life!
Call her not old, since neither doubts nor fears
Have quenched her hope throughout the long, long strife.

The secret of perpetual youth is hers
Who finds delight in deeds of kindness wrought;
No age can dim the luster of her crown
Whose days with loving ministry are fraught.

Peace to her, then! a calm unruffled peace!
Until her pilgrimage at last is o'er!
Until the Father's summons calls her home
To greet the dear companions gone before!

—The Outlook.

To-Day's Burden.

To every one of us there must come some time when the whole tenor of our lives is changed. We stand upon some eminence, and look back and see the familiar faces and familiar places, remembering all the careless joys that belonged to those days that are past; and then we say: All this is envied for us. Whatever the future brings, it cannot recall what is past. Our friends of long ago have passed away: the old thoughts that filled our minds can never satisfy us again. Then we look forward, and see stretching before us a new kind of life, dreary it may be, lonely and unfamiliar. Along this road we must henceforth walk; and the very dignity of the soul demands that every such crisis should be met, that we should realize it, that we should try to take the measure of it and ask ourselves what we must be, what we must do, under these new circumstances.

But it does not follow that we should carry always with us this consciousness until it burdens us and until we lose the joy of life, because we have to learn another lesson. We go into an unknown land, but in this land we must make our home; here must be new fellowships, new experiences, there must be much talk by the way with whom we meet, kindly greetings exchanged. These days are not to be overshadowed by only great thought they are days to be filled little by little. In the new interests we must live. And so, after we have taken the measure of the days that are to come, that other word comes to us: "Sufficient unto the day is the evil thereof." It may be a great burden which we have to bear, but we do not have to bear it all at once.—S. M. Crothers, D. D.

Petty Annoyances.

The petty annoyances of life constitute a very formidable mass, if one choose to dwell upon and remember them. They are curiously combined with the most delicate pleasures, as the thorn is set on the same stem with the rose. Those who have the highest quality of receptivity and are most sensitive in the finer delights are the elect victims of the imperfections, the dissonances and the small grievances that beset the way of the aspiring and the path of the ardent. No one, however well poised, can be entirely indifferent to the stirrings and discomfort of these minor troubles; but the healthy nature will keep them well below the horizon of habitual thought. A man is strong in the degree in which he is able to subordinate the minor to the major

concern of life; and fruitful in the degree in which he pushes aside petty obstacles and keeps to his path, not only with fidelity but with delight. The good traveler does not miss the chance of beautiful scenery because his companions of the hour are not of his kind; nor does he suffer a bad cup of coffee to overshadow a day which brings him to the shrines of history or literature. A statesman does not yield his measure because he is surrounded by scoffers and triflers. The man of religious conviction does not suffer his faith to be clouded because churches are such imperfect administrations of the spiritual interests of society. The artist is not plunged into melancholy because paints and brush are often so obstinate and unsympathetic to his hand; nor does the sculptor despair of his vision because stone is hard and dust and dirt envelop him. The writer does not turn aside from his work because language guards its felicities and melodies with such persistence; nor does his imagination lose its freshness because the use of the pen involves such drudgery. Every fine achievement is beset with difficulties; it is only the ardent lover who bursts through the hedge of thorns and awakens the princess. No little character of the sterner sort is wrought out of the overcoming of small difficulties and the patient bearing of petty annoyances. And the supreme work of living freely, joyously and fruitfully, is accomplished by those only who know how to ignore trifles, to endure minor discomforts, and to make the day noble in spite of the annoyances which are set about it like thorns.—The Outlook.

Restraining vs. Helping.

Restraining is one of the essentials of the right training of others, as well as the right training of one's self. But no one is ever incited to good action by simple self-restraint, or by having restrictions imposed upon him by some one else. It is often said that children brought up very strictly go astray. And it is true that nothing is more dispiriting to a child than the consciousness that his parents make no other effort to help him to do right than hindering him from doing wrong. Many a parent acts as if his duty to his child were completed in the use of the word "don't;" and many a child is thereby left to dodge blindly about among the innumerable negations or prohibitions without being furnished with any positive principle to guide him out through the maze toward the open road of righteousness. Let any parent who has erred in this matter of incessant "don't-ing," or nagging, try the experiment of saying "don't" to himself before he says "don't" to his child. Then let him try the experiment of sympathetically helping the child onward toward the right, instead of exclusively restricting him from that wrong. It is pretty certain that he will find that he and the child will come closer together, and that together they will move onward and upward.—S. S. Times.

Lord, what off'ring shall we bring,
At Thine altars when we bow?
Hearts, the pure, unsullied spring,
Whence the kind affections flow;
Soft compassion's feeling soul,
By the melting eye exprest;
Sympathy, at whose control
Sorrow leaves the wounded breast;

Willing hands, to lead the blind,
Bind the wounded, feed the poor;
Love, embracing all our kind;
Charity, with liberal store.
Teach us, O Thou Heavenly King!
Thus to show our grateful mind,
Thus the accepted off'ring bring,
Love to Thee and all mankind.

—John Taylor.

CHILDREN'S DEPARTMENT.

The Five Pairs of Twins.

Polly, Polly, Polly, tell the five pairs of twins

(The tiny scraps of small ones,
The slim and toppling tall ones,
The cunningly devised ones,
The four just middling-sized ones),
We're going to have a candy-pull—to-night the fun begins.

So Polly, Polly, Polly, tell the five pairs of twins.

Polly, Polly, Polly, tell the five pairs of twins

They may make some paper dollies,
Like the china one of Mollie's.
And some yellow candy kittens
And a pair of candy mittens,
And a lot of candy toads with walnut meat for skins,

And a pile of candy fishes with the sweetest set of fins.

But Polly, Polly, Polly, if the five pairs of twins

Go to swimming in molasses,
Or to smearing Grandma's glasses,
Or to setting fire to paper,
Or, well any kind of caper,
They'll all be tied together till they're sorry for their sins:

So Polly, Polly, Polly, warn the five pairs of twins.

So Polly, Polly, Polly, when the five pairs of twins

And the children of our neighbors
Have finished all their labors.
While without the sleet is pelting
And within the candy's melting.

You must scrub those sticky infants
till they're neat as jeweled pins.
Did you know your thumbs and fingers were the five pairs of twins?

Teddy's Cherry Pie.

It certainly was a delicious pie, and the best of it was that Teddy himself had helped to make it. Every cherry that went into it had been stoned by his chubby little fingers; and, when the top crust had been laid carefully in place, mamma had allowed him to crimp the edges with a fork before putting it in the big hot oven.

For the next half hour Teddy hovered around, waiting for the moment when mother would pronounce the pie "done;" and, when it did come out of the oven with its flaky crust baked to a golden brown, and delightful little crimson tricklings of crimson juice escaping from the tiny holes pricked in the top, Teddy thought there had never been another so tempting.

"I hope there will be enough to go round," he said, somewhat anxiously. "It seems as though it wasn't as big as when you put it in the oven."

His mother laughed as she placed it on the pantry shelf to cool, and told him that she thought his appetite had grown, and that there was no danger but that he would get as much as was good for him.

Teddy walked slowly out on the porch, and sat down on the top step. Somehow, he didn't feel like going very far away from that pie. He wondered if his cousin Dorothy, who was coming to dine with him, was fond of cherry pie. Perhaps, as she was just getting over the measles, she ought not to have a very big piece. He wondered, too, if it would be polite for him to have two pieces, and he thought that perhaps he would rather have the extra piece and not be quite so polite. Hark! What was that noise? Supposing the cat should get into the pantry! He thought he had better go and see.

Now, what do you suppose made him open and shut the door so softly, and

tiptoe across the kitchen floor in such a quiet way?

It seemed strange, because Teddy was rather a noisy boy, and his way through the house was usually marked by a series of bangs and thumps.

Perhaps he wanted to surprise pussy. Do you suppose that was the reason? But no pussy was there, and the pie was safe where mamma had left it.

It surely was a delightful pie. How well he had crimped the crust—almost as well as mamma. But no, stop! There was a place where the edges were not quite together. Of course, mamma would like to have the pie look well, with company to dinner. He tried to press them closer, but they would not meet.

Perhaps there were too many cherries in it! What should he do? Ah, Teddy! Didn't something whisper to you that the thing to do was to hurry right out of that pantry quick?

Suddenly a chubby hand reached out, and a little finger disappeared into the pie, and, when it came out, two rosy cherries came with it, and were popped into a mouth as rosy as themselves.

One, two, three times it went in, before Teddy felt sure that the edges would meet, and then he hastily pinched them together and slipped away, with a little guilty feeling tugging at his heart. This was soon forgotten, however, in the bustle caused by the arrival of his aunt and cousin, and not till dessert was served did he think about what he had done.

But, when Molly came in with the pie, he remembered. Somehow it didn't look quite so tempting.

There was that little guilty feeling tugging at his heart again, and then suddenly he started. What was mamma saying to Aunt Lizzie? Teddy could hardly be lieve his ears, and yet he had distinctly heard her say, "Teddy had a finger in this pie!" and every one was looking at him and smiling, and oh, how dreadful it was!

Teddy's face grew scarlet, and, sliding down from his chair, before any one could speak, he ran out of the room and up the stairs to his own little room, where he hid his hot face in the cool pillow, wishing he might never have to take it out again.

How had she found out? Did mothers know everything? And then to tell it right before Aunt Lizzie and Dorothy! He felt that he could never look them in the face again.

When his mother came upstairs in search of him, she found him a very much ashamed little boy, who, however, bravely told the whole story; and what do you suppose mamma did? Why, she laughed at first—she couldn't help it—and then she told him that it was his guilty conscience that had put such a meaning into her words, for that she had meant only that he had helped her to make the pie. And then, of course, she forgave him, as mothers always do when little boys are sorry. But, when grandma heard about it, she told him the story of "Meddlesome Matty."—Pauline F. Camp, in Sunday-school Times.

Joining the Church.

We do not "join the Church" when we are confirmed, but when we are baptized. Confirmation conveys the sevenfold gifts of the Holy Ghost to one who is already a Christian. When we are baptized we are made members of Christ, and Christ's Body is the Church, so at baptism is the time we are made members of the Church.

A Dog's Heart.

This story was recently told by Judge E. C. O'Rear in a letter to Judge James A. McCullough, and published in the Southern Christian Advocate:

"One of my colleagues is a fancier of collies. Some three years ago he gave me a female puppy, beautifully marked and formed, and of the 'bluest blue blood.' Like many other successful and potent American characters, she was able to trace her ancestry to Bonny Scotland with certainty, and, after the order of such, presumably with pride. At any rate, she was a beauty. Her disposition was amiable to a degree suggestive of thoughtfulness. She was in most senses a 'lady.' As she developed in size, shapeliness and color, she grew in knowledge and affectionateness. On my farm she was alert, intelligent, and helpful. She greeted my visits with manifestations most flattering to one's vanity, calling for and winning a return of affection. She was my companion on my rides over the place, doing more than an ordinary 'hand' in herding and driving cattle.

"In the fullness of time she became the proud and fond mother of a batch of mongrel puppies, useless and homely. Her attention to them was in keeping with her strictly proper life, indicating well-rounded character, with a full appreciation of the duties of maternity. She was not French, and, as you will note, evidently did not believe in race suicide. As I was returning to Frankfort, I told one of my men that these puppies ought to be destroyed. It developed that my mistake was in not giving detailed instructions.

"The negro man took the puppies one bright Sunday morning, placed them in a basket, and started for a far-away hollow to do his work. The mother dog followed solicitously, as I have since been told. She would trot alongside with eager attention on the fateful basket, her ears cocked questioningly, and occasionally whining an anxious inquiry. When remote from the home, the thoughtless darkey took the puppies by their hind legs, one at a time, and brained them against a tree, throwing them and leaving them on the ground. The dog did not offer resistance; she nervously watched the proceedings, evidently not understanding then, the fatal act. But she attempted to mother the little things, snuggling them into some sort of order, and offering them what every mammal mother does her injured babe. As their little noses neglected her proffered nourishment and panacea for all ill treatment, as she must have reasoned, she licked them in the tenderest solicitude, and cuddled them again and again to arouse them.

"The negro left her, as she would not heed his calls. He did not report her conduct, and she was not missed at the time till next morning. My brother went to look for her. As he came in sight of the place of her disaster, she slunk away refusing to heed his call or to be consoled. Following her, she soon ran away from his sight. I returned in a few days, and, learning of the incident, was heartsick with resentment towards myself and all others concerned. I at once instituted a search far and wide for her; I advertised, telephoned all my neighbor farmers, and sent hands to follow every fugitive trail suggested. It was of no avail, and after a week or ten days I gave it up.

"One day one of my children reported that 'Lassie' was found, but earned my thankfulness by adding that she was dead. She was found up under a part of the house where she had first nested her litter of puppies. She had not been seen in the neighborhood since the morning of the tragedy. No mark of violence was

upon her. She died, I am sure, of a broken heart. And why not? Have you ever lost a child? Who can say that the mother instinct is not as true in the brute as in the human? It is instinctive to both, and must be perfect, as are all instincts. Then what desolation must have appeared to that poor brute's mind as she viewed the total wreck of all she held dearest by the strongest property of her being! And to think that the very people whom she loved and served, and who she had every right to suppose felt the most kindly toward her—they were the authors of her undoing! Where could she go, hoping for better treatment? What else could the world offer her? Bereft of offspring by the foulest treachery and by a cruelty that could not be fathomed by a well-bred collie dog, forsaken by all her friends, even her master having forgotten her she may well have believed, her heart broke under its accumulated sorrow and disappointment.

"It is a keen rebuke to be weighed and found wanting. But to be weighed by the standard of a dog's conscience and found wanting! What a rebuke! You may imagine the state of my feelings as my mind ran over the situation and reproduced the picture of my faithful and stricken little friend. What would not I have given to have been able to recall my own thoughtlessness and that poor, dumb thing that was, that I might have shown to her some attention to relieve, as we endeavor to believe can be done among humans, the sting of death's losses and the reparation of thoughtlessness!"

Dissipation in Reading.

Schopenhauer said: "The surest way of having no thoughts of our own is to take up a book every time we have nothing to do." That is not the popular idea, for reading is generally regarded as the generator of thought and character. But it is not so of itself. One must do something besides read. He must digest what he reads. There are people who read a great deal more than other people, but know a great deal less. They read just to read—to put in the time; for a pleasurable sensation one gets lying in a hammock or drinking a glass of soda. There is no digestive force in it that builds up brain fiber.

It is the sort of reading that sustains insipid talk, and makes one, in a little social circle, turn away in disgust when a serious subject is referred to. The fact is, the only kind of reading that is worth the time employed is that which arouses reflection and builds up ideals. Men and women cannot put in all spare time reading. They must have time to think, compare, idealize, apply, inquire of their own conscience and consciousness if what they read is true, pure and uplifting. If we had that sort of reading—the thought inspiring kind—the country would be better off.

Great I and Little You.

"How do you like that little new neighbor of yours?" asked Herbert Green's big brother Wallace, who had seen the two little boys playing in the yard.

"Oh, you mean George Worthman?" said Herbert. "Why, I don't know. I like him and don't like him."

Wallace laughed.

"Then you quarrel a little sometimes," said he. "Is that it?"

"No, we don't quarrel," said Herbert. "I don't let him know when I am mad with him."

"What does he do to make you mad with him?" asked Wallace.

"Oh, he says things!" said Herbert.

"Such as what?"

"Well, he looks at my marbles, and says, 'Is that all you've got? I have

five times as many as that—splendid ones, too. They'd knock those all to smash.'"

"Ah, I see!" said Wallace. "It is a case of 'great I and little you.'"

"What do you mean?" asked Herbert.

"Well, if you don't find out by Saturday night, I'll tell you," said Wallace.

This was on Monday. On Wednesday afternoon Herbert was out at play, and presently George Worthman came out. Wallace was in his room reading, with the windows open, and could hear all that was said.

George brought his kite with him, and asked Herbert if he could go to the common with him to fly his kite.

"Oh, yes, if mother is willing," said Herbert. "But where did you get that kite? Made it yourself, didn't you? I've got one ever so much bigger than that, with yards and yards of tail, and when we let it out it goes out of sight quick, now, I can tell you."

"That ain't the best I can make," said George; "but if I had a bigger one I couldn't patch or hold it after it was up."

"Pooh! I could hold one that pulled like ten horses!" said Herbert; and he ran to ask his mother if he could go with George to the common. His mother was willing if Wallace would go, too; and so, after a little good-natured bothering, Wallace took his hat and Herbert got his kite and twine, and the three boys set off for the common.

George's kite was pitched first and went up in fine style. Then Herbert's went off and soon passed it, for it had a long string, and both were far up in the sky.

"There, now," said Herbert, "didn't I tell you my kite would beat yours all to nothing? There ain't another kite in town that will begin to be a match for it."

"How is this? How is this?" said Wallace. "Seems to me 'great I and little you' are around here pretty thick."

"What do you mean by that?" said both little boys.

"Why, when a fellow says he has the best marbles and the best kite and the swiftest sled and the handsomest wheel and the most knowing dog anywhere in town, we say that his talk is all 'great I and little you.'"

Herbert looked at George and blushed a little. The boys had great fun with their kites; and when they got home and Wallace and Herbert went upstairs to put away the kite, Herbert said: "Well, my kite did beat George's, just as I told you it would."

"That is true," said Wallace, "but you said the other day that you liked George and didn't like him, because he was always telling how much bigger and better his things were than yours, and now today you are making yourself disagreeable to him by bragging about your kite. Now, if you want the boys to like you, my lad, you must give up talking 'great I and little you,' for it is not sensible nor kind.—Round Table.

Forbid Them Not.

How young may children become Christians?

1. As soon as they wake up. As soon as they realize their responsibility to God. I have known a number of children who gave evidence of conversion as early as the age of five years.

2. As soon as the Holy Ghost applies the truth and makes them feel their need. We should beware lest we should be found fighting against the Holy Ghost.

3. As soon as they can be taught to love, trust, and obey earthly parents from principle, they can be taught to love, trust and obey their heavenly Father.

"Berry's for Clothes"

ADVERTISEMENTS greet us blandly on every hand; but it's a fact, isn't it? that we all must buy clothing; and shouldn't we learn just where and the sort of clothing to buy?

Here in Richmond the majority of men and boys wear Berry Clothing. They don't have to—there are other clothiers here; but experience has shown them which is the BEST.

Don't you want to be shown?

If you can't call, write us for catalog, etc.

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4. As soon as they feel that if they were to die impenitent they would be lost.

5. As soon as they understand that their lives are displeasing to God.

6. As soon as they can be taught to look on Christ and depend on Him instead of their own morality for salvation. They are not required to understand the plan of salvation, otherwise no man could be saved.—Selected.

Little Chips.

For the Southern Churchman.

Every vexation is a little chip.
Charles George Gordon.

Dear Master, when in chastening love, a heavy blow is sent,
I strive to yield my will; I pray with Thine to be content;
Yet, when the little trials come, when others cross my will,
It seems Thy hand I cannot see, I chafe, impatient still.

O Master! 'neath Thy hands to lie, to yield me to Thy skill,
This, only this, can make me meet my own true place to fill;
By little chips the rough-hewn stone is fashioned into grace,
And in Thy Temple, patient Lord, waits my appointed place.

Wrote Alike.

A fly had fallen into the ink-well of a certain author who writes a very bad and very inky hand. The writer's little boy rescued the unhappy insect and dropped him on a piece of paper. After watching him intently for awhile, he called to his mother: "Here's a fly, mamma, that writes just like papa."—Current Literature.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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NOTICES.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name.

DIED.

BROWN.—In Savannah, Ga., June 6th, of typhoid fever, ELIZABETH SECREST BROWN, age nine years, seven months, four days; only child of Rev. and Mrs. Francis Alan Brown.

BEALL.—Entered into eternal life on the morning of the 16th of June, 1907, WILLIAM BEALL, youngest son of the late Geo. L. and Mrs. Janet Y. Beall, aged 63. "There remaineth therefore a rest to the people of God."

CHRISTIAN.—Entered into rest eternal, on Tuesday morning at 6 o'clock, June 9th, at his home, 315 South Third Street, Richmond, Va., JOSEPH CHRISTIAN, JR., only son of Walter and Kate Newton Christian. The funeral took place from the home on Monday afternoon at 4 o'clock, and was largely attended by sympathizing friends, services being conducted by Rev. William A. Barr, D. D., the Monumental choir rendering most touchingly the beautiful chant and hymns.

LEE.—On Saturday, May 25, 1907, in Baltimore, Md., MRS. MARY GREEN-HOW LEE, widow of Capt. Hugh Holmes Lee, in the 88th year of her age. Interment at Winchester, Va.

TAYLOE.—Entered into life eternal, on Tuesday, April 23, 1907, at his home, "Pawhatan," in King George county, Virginia, after two years of great suffering, the result of a driving accident, WILLIAM TAYLOE, third son of Col. Edward Thornton Tayloe and Mary Ogle, his wife, and grandson of Col. John Tayloe, of "Mount Airy."

Mr. Tayloe was a Christian gentleman of the highest type; unselfish, true to principle and yet so gentle, so filled with the charity that "thinketh no evil" as to win the love of all who knew him. The faith of our Lord Jesus Christ and the love of God were the foundation of a character which was a blessing to his friends, to the church, of which he was a faithful communicant, vestryman and warden and to the community in which he lived.

CRINGAN.—Entered into rest, at her home, No. 1 North Third Street, Richmond, Va., at 3 o'clock, June 12th, HARRIET CURTIS CRINGAN, wife of John W. Cringan.

"Numbered with Thy saints in glory everlasting."

SHEPARD.—Edenton, N. C., on June 18, 1907, in her seventy-second year, MISS GERTRUDE MURRAY SHEPARD, daughter of the Hon. William Biddle Shepard and Charlotte Cazenove, his wife. She was buried by her father's side, in St. Paul's churchyard.

OBITUARIES.

MRS. JULIA ISAETTA COLES.

Mrs. Julia Isaetta Coles, widow of Peyton S. Coles, of "Estouteville", Albemarle county, Virginia, entered into life eternal, in her 77th year, on Saturday, June 1, 1907, at the residence of her son, Rev. Roberts Coles, in Jenkintown, Pennsylvania. She was born in Baltimore, Maryland, January 13, 1831; the only daughter of Isaac W. and Julia Coles, of Albemarle county, and was married in Charlottesville, Virginia, on March 17, 1852.

For many years, both before and after the Civil War, she and her courtly husband dispensed hospitality with lavish hand and open heart at his ancestral home. "Estouteville" became known far and wide as a center of culture and grace. Its lofty front, wide halls, and broad acres, and above all the genial air of good fellowship in which it has always been enveloped have made it typical of the best homes of Old Virginia. The stranger has ever been welcomed to the warmth of its hearthstone, finding there a place of honor among its chosen guests; and even the wayfarer has felt the winsome charm of the mistress of the mansion, whose gentle influence pervaded the household and rested like a benediction upon all who came within her sway.

Beautiful in person and pure of heart, it was a choice sight to behold her in the midst of her loving family. For them her noble Christian character was a daily inspiration, while upon the world she shed the light of genuine charity, radiating from a heart full of tender love for every human soul. She was a devout member of the Protestant Episcopal church, and took a deep interest in Old Christ church, near "Estouteville".

Endowed with a bright and attractive mind, which she had cultivated to an

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—New York Press.

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8:40 A. M.—From Keysville—Local.

9:20 A. M.—From Baltimore and West Point.

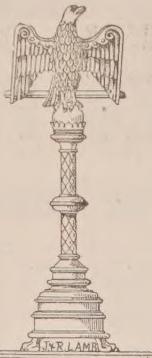
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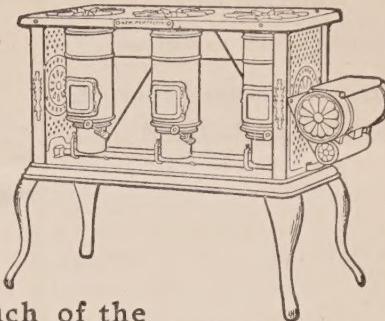
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The depths of our misery can never fall below the depths of mercy—Sibbes.

The more you deny yourself, the more you will obtain from God.—Horace.

The law of Christ is the law of love.—Luther.

Change places with your fellow man, or at least let him be a mirror in which you see yourself.—U. R. Thomas.

How fruitful are the seeming barren places of the Scripture: bad ploughmen which makes balks of such ground.—Fuller.

The love of God is the source of all virtues; and in order that they may subsist eternally, He gives them Humility as a foundation.—Bossuet.

We implore the mercy of God, not that He may leave us in peace in our vices, but that He may free us from them.—Pascal.

No one ever did anything worth doing unless they were prepared to go on with it until long after it becomes something of a bore.—Steere.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be.—Thomas a Kempis.

God has had good care for all human beings in giving them a Redeemer, who is the Mediator for all men, provided they do not make themselves unworthy; and He proves His pity towards all, even towards the most barbarous peoples, by His patience and long-suffering.—Amyrant.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are and where we are is God's providential arrangements—God's doing, though it may be a man's misdoing; and the manly and wise way is to look your failures in the face and see what can be made out of them.—F. W. Robertson.

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